

FEDERAL COUNCIL BULLETIN

Vol. XI, No. 6



June, 1928

Editorials:

Evangelism, Individual and Social

How Much Christian Unity?

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Tributes to the Churches' Research

Articles by:

John R. Mott

Charles E. Jefferson

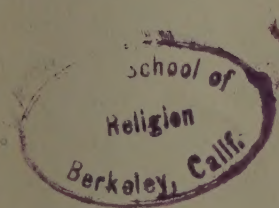
Whiting Williams

Charles L. White

John Dewey, and others

News of Christian Cooperation

A JOURNAL OF
INTERCHURCH COOPERATION



Coming Events

EVENT	PLACE	DATE
Northern Baptist Convention	Detroit, Mich.	June 16-21
Interdenominational Conference on Evangelism	Bronxville, N. Y.	June 20-22
Baptist World Alliance Congress	Toronto, Canada	June 23-29
General Conference, Church of the Brethren	La Verne, Cal.	June 27-July 4
National Education Association	Minneapolis, Minn.	July 1-6
World's Sunday School Association Convention	Los Angeles, Cal.	July 11-18
Federal Council of the Churches, Administrative Committee	New York, N. Y.	July 13
Institute of International Relations	Seattle, Wash.	July 22
General Conference of the Seventh Day Baptist Churches	Riverside, Calif.	July 23-30
Triennial Convention, Woman's Christian Temperance Union	Lausanne, Switzerland	July 26-Aug. 2
Quadrennial National Convention, Evangelical League, Evangelical Synod	Milwaukee, Wis.	Aug. 7-12
Pan-Pacific Women's Conference	Honolulu, H. I.	Aug. 9-19
National Association of Workers Among Colored People	Winston-Salem, N. C.	Aug. 14-19
International Christian Press Conference	Cologne, Germany	Aug. 16-22
World Youth Peace Congress	Eerde, Holland	Aug. 17-26
World Alliance for International Friendship Through the Churches	Prague, Czecho-Slovakia	Aug. 24-30
Continuation Committee, Universal Christian Conference on Life and Work	Prague, Czecho-Slovakia	Aug. 31-Sept. 5
National Baptist Convention	Louisville, Ky.	Sept. 4-10
Preliminary Meeting for Universal Religious Peace Conference	Geneva, Switzerland	Sept. 12-14
Biennial National Convention, Evangelical Brotherhood, Evangelical Synod	Indianapolis, Ind.	Sept. 16-19
Second Young Women's Congress, United Lutheran Church	Johnstown, Pa.	Sept. 22
Biennial Convention, Women's Missionary Society, United Lutheran Church	Johnstown, Pa.	Sept. 22-27
National Recreation Congress	Atlantic City, N. J.	Oct. 1-6
Council of Women for Home Missions, Executive Committee	New York, N. Y.	Oct. 2-3
Federation of Woman's Boards of Foreign Missions, Executive Committee	New York, N. Y.	Oct. 4-5
Convention of the United Lutheran Church	Erie, Pa.	Oct. 9—
General Convention of the Protestant Episcopal Church	Washington, D. C.	Oct. 10—
American Board of Commissioners for Foreign Missions (Congregational), Annual Meeting	Bridgeport, Conn.	Oct. 16-18
International Goodwill Congress	New York, N. Y.	Nov. 11-13
National Interracial Conference	Washington, D. C.	Nov. 18-21
Federal Council of the Churches, Quadrennial Meeting	Rochester, N. Y.	Dec. 5-12
Fourth Conference on the Cause and Cure of War	Washington, D. C.	Jan. 14-18, 1929

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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JUNE, 1928

EDITORIALS

Evangelism—Individual and Social

When churches begin to deal with "social" questions, fears and misgivings are often expressed lest something is being substituted for the gospel of a personal relationship to Christ. If the fears were justified, they would be serious indeed. Doubtless there are some who vaguely hope to build the Kingdom of God in society without building it in the human heart, but such a view is poles away from that of the socially-minded leaders in our churches today.

What discerning prophets of the social meaning of the Gospel are seeking is not to make less of faith in Christ, but **more**. They are seeking to win for Christ a greater lordship. They would enthrone Him over the total life of men, not simply over parts of it. They are urging that Christ is to be the Master of men, not only in their relationships within the Church and the family, but also in the factory, the marketplace, the city hall and the council table of the nations.

Again, our wisest guides in exploring the social meaning of the Gospel are not, as is sometimes assumed, substituting an emphasis on Society, conceived in the abstract and spelled with a capital

letter, for an emphasis on the individual in the concrete. What they are rather doing is to insist on the extension of our Lord's spirit and teaching by individuals to wider and wider areas of social living.

The most discerning of these leaders in the social emphasis are, therefore, not less interested in evangelism, but more. They are acutely conscious of the fact of sin—seeing not only the well-recognized sins, but also the less acknowledged sins of injustice to weaker groups, of discrimination against colored races, of exploitation of backward peoples. They do not expect to change these conditions without changing the hearts of individual men; what they rather seek is such a regeneration of the individual as will transform all his relations with his fellows. They are interested in a **larger** conversion, not a less.

We must remember, too, that the economic system, which so largely determines our social and our international life, is not something that can be set over against "the spirit." The economic system is, in fact, simply an expression of the spirit of men—an embodiment of certain ideas, interests and preferences. As such, it is both a

NEXT ISSUE IN SEPTEMBER

The next issue of the *Federal Council Bulletin* will appear in September, as no issues are brought out during July and August.

revelation of the spiritual quality of a people and also a molder of it. So a deep concern with "the things of the spirit" impels the enlightened Christian to take a keen interest in the nature of our economic life.

Our leaders in Christian social service are also often criticised as if they adhered only to a humanitarian ethic. Surely they have a humanitarian ethic, but—and this is the point often overlooked—it is inseparable from their faith in God. God, as they have seen Him revealed in Christ, is **love**, out-reaching love for all men. To have true communion with that kind of God must mean to share His purpose of love for mankind. It makes one so identify himself with all classes of society that he can say, with the dead humanitarian and labor leader, "While there is a lower class, I am in it; while there is a criminal element, I am in it; while there is a soul in prison, I am not free."

Would not a better understanding of this point of view lead us to abandon the outgrown contrast between "the social gospel" and "the gospel for the individual"?

How Much Christian Unity?

Signs multiply that we are entering upon an era of new interest in Christian unity and of new faith in the possibility of a more united Church.

Consider the recent General Conference of the Methodist Episcopal Church. What a creative movement history may show it to have been when that great gathering manifested an enthusiastic response to the suggestion of a union with the Presbyterian Church in the U. S. A. In fact, church unity was one of the dominant issues of the Conference. With but little discussion, a resolution was adopted, the effect of which was to place the Methodist Episcopal Church squarely in favor of union with the Presbyterian communion. The vote stood 852 in favor of the resolution and 3 against it—virtually unanimous.

The significance of the action taken at Kansas City was clearly understood by the delegate members of the General Conference. "There are vast reaches and important implications in this action," said President Daniel Marsh of Boston University, "it doubtless will be a long time before Christianity is united, but it never will be accomplished without some great denomination faring forth with friendly overtures."

A commission of 37 members, including 7 bishops, 15 ministers and 15 laymen, was appointed to represent the Methodist Church in all matters pertaining to cooperation and unity. The General Assembly of the Presbyterian Church in the U. S. A., meeting in Tulsa, Oklahoma, then authorized the creation of a committee to meet with the Methodist Commission to discuss, during the next twelve months, the terms on which the two churches might be brought together.

Consider, also, what is happening in the Congregational body in its relation to sister communions. A definite plan for union with the Christian Church has been prepared, which is ready for submission to both sides. Other proposals have visualized the possibility of union of the Congregationalists and the Universalists. Still further, there has just been a joint meeting of the New York Congregational Conference and the New Jersey Christian Missionary Society (Disciples) at which the question of union between Disciples and Congregationalists came to the fore.

Against such a background, the future of the whole enterprise of federating the Christian forces in an ever closer fellowship takes on fresh meaning and greatly enhanced possibilities. What has already been achieved raises the question whether the time has not now come for a decided advance toward the realization of the larger possibilities implicit in the federation movement.

To the study of this question all the morning sessions of the coming Quadrennial Meeting of the Federal Council of the Churches, to be held in Rochester, December 5-12, will be devoted. Three major issues are raised, as outlined on another page of the **Bulletin**, seeking an answer to the questions (1) whether we should be satisfied with cooperation; or (2) whether we should now seek to develop the church federation movement into a **federal union**, in which the churches retain their independent authority and responsibility in large areas of work but delegate certain defined functions to the federal body, and (3) what we can learn from the movements that are seeking to unite all the churches into one body with one central organization.

The discussions provoked by these inquiries should determine with a fair degree of accuracy the extent to which the American churches are prepared to go in their desire for a closer integration of their forces. The meeting at Rochester, which will be the twentieth anniversary of the creation of the Federal Council, should reveal how much Christian unity is now possible and what actual forms it should take.

A Tribute to the Churches' Research

The grateful reception given by the public to the recent report of the bituminous coal situation, made by the Federal Council's Research Department, affords impressive evidence of the great value of such impartial studies made by a body interested only in discovering the facts necessary for an intelligent appraisal of the situation and of the moral issues at stake.

Especially significant are the editorial comments of outstanding newspapers in Pittsburgh and vicinity, the very center of the disturbance. Almost unanimously they speak in warm terms of the clear light on present conditions afforded by the report.

Says the Pittsburgh "Post Gazette":
"The spirit shown in the report . . .

commands respect. From the standpoint of solving the problem it may be no more effective than other propositions in the face of a demoralized industry, but this remains to be seen. The point has been reached where new emphasis upon the power of 'a will to peace and justice and service' may prove to be the most practical method after all.

"It is most refreshing after the bitterness shown by both sides to the controversy, and after the sensational methods resorted to by some forces purporting to be seeking a remedy for the situation, to find an agency able to report fairly and calmly; to disagree without becoming abusive; to condemn without becoming violent."

From the Pittsburgh "Press" comes this comment:

"The report of the Council follows a survey of months in the coal strike, and is entitled to respectful hearing because this is an organization of high principles."

The Harrisburg "Telegraph" describes the report as "a comprehensive and intelligent survey" and adds:

"This is not the first venture of the churches into the realm of labor and industry. Indeed, they are old hands at investigations of this kind and almost without exception their conclusions have been found to be sound and reasonable."

"The Survey" (New York) carries as its leading article for May 15 "The Case of Bituminous Coal," by Rev. F. Ernest Johnson, and in commenting on the article, says that the Federal Council's Research Department "is increasingly being looked to for incisive and dispassionate appraisals of current situations, which the average agency of research treats only when they become history."

We venture to hope that this observation is merited. Certainly it describes the spirit in which the Council seeks to carry on its work.

Reviewing the Naval Building Situation

The adjournment of Congress without adopting a bill authorizing any increase in our Navy is decidedly surprising, especially so in view of the strenuous efforts of the "big navy" group to commit the country to a very considerable advance in our naval policy.

The original proposal of the Naval Board, made last December, was for an advance building program calling for 71 warships. The estimated cost was \$740,000,000, with supplementary estimates carrying the sum to \$1,000,000,000. That program created an uproar and called forth an overwhelming flood of protesting letters from an anxious public.

The House Committee on Naval Affairs thereupon reduced the program to 16 war vessels, to cost \$274,000,000, and this was adopted by the House. The bill provided for fifteen 10,000-ton cruisers, five to be laid down each of the fiscal years ending June 30, 1929, 1930, and 1931. This building program was made mandatory, except that the President was authorized to suspend it, in all or in part, should the United States become signatory to an international "agreement" for the further limitation of naval armament.

In public discussions it was not clearly brought out that in 1924 Congress had authorized eight 10,000-ton cruisers, of which two were laid down in 1926, three have been laid down only in 1928, and three are not even yet laid down.

Secretary Wilbur, on April 7, 1928, discussed at some length the urgent need of a much larger navy. According to the view then stated the increase of our foreign commerce and of our foreign investments creates a danger of attack and calls for "a navy entirely adequate to render improbable an attack upon such commerce and to assure defeat if any such assault is undertaken."

Secretary Wilbur also brought out the fact that, under our national budget

system, the Naval Board cannot ask for the insertion in the budget of any items for naval construction unless the vessels for which the appropriation is asked have already been "authorized" by Congress. Building cannot begin on any warship until it has been both "authorized" and "appropriated for." In this connection it is interesting to note that twelve destroyers were "authorized" in 1916 and that only on May 24, 1928, were appropriations made for beginning the construction of four of them. One wonders why in the big naval building program placed before the country during the winter authorization was asked for nine additional destroyers.

Opposition was developed in Congress to even the moderate bill passed by the House, on the ground that other needs before the country, demanding hundreds of millions of dollars, were far more pressing than the need for an increased Navy. Apparently the Senate took this view of the situation. Possibly the Senate may also have felt that the enactment of even the reduced bill would not be wholly in keeping with the policies of the Department of State in urging the nations to condemn and renounce war as an instrument of national policy.

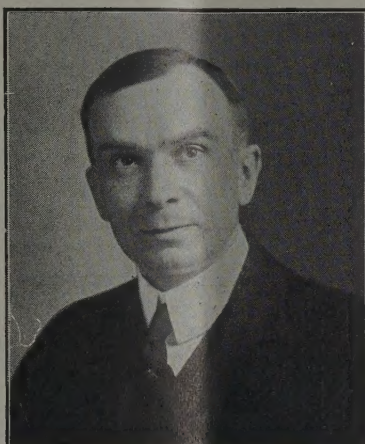
Whatever the reasons may have been for Senate inaction, the peace-loving forces of the United States may well rejoice that the United States is not plunging ahead in naval construction. The present opportunity and duty is to press forward with constructive programs for the peaceful settlement of all international disputes. The multilateral treaty which the major nations have now officially approved should produce an atmosphere of mutual confidence. Drastic reduction of navies should soon be practicable. In the meantime, the United States might well stop all new naval building as an evidence of its good faith.

—S. L. G.

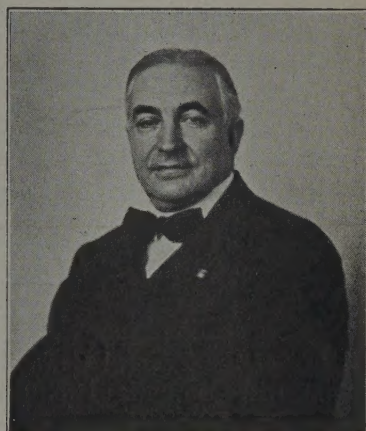
Annual Conference Retreat on Evangelism



DR. WILLIAM HORACE DAY



PROFESSOR LUTHER A. WEIGLE



BISHOP THEODORE HENDERSON

FOR several years one of the most important events in the lives of the leaders of evangelism in the several communions has been the retreat and conference, held under the auspices of the Federal Council of Churches, each June at Northfield, Mass. This year the conference is to be held at the Gramatan Inn, Bronxville, N. Y., as a more convenient center. June 20-22, inclusive, are the dates.

While the underlying thought is the deepening of the spiritual life of those who attend, matters of great importance to the evangelistic life of the denominations will be presented and discussed. Dr. Luther A. Weigle, the new dean of the Yale Divinity School, will speak on "The Place of Evangelism in Religious Education." Dr. John R. Ewers of Pittsburgh will tell how to bring new members into the life and work of the Church. Bishop Theodore S. Henderson will present the whole question of preparation for visitation evangelism. Rev. Samuel McCrea Cavert will give an address on "The Evangelistic Implications of the Recent Missionary Conference at Jerusalem."

The question of making the largest spiritual use of the nineteen-hundredth anniversary of the years of Christ's earthly ministry and of the Day of Pentecost will receive careful attention, and doubtless important plans will be formulated.

Dr. William Horace Day, chairman of the Federal Council's Commission on Evangelism, will preside at all the meetings, and Dr. C. L. Goodell, executive secretary, will give the final address and voice the challenge for the coming year.

Evangelism at Denominational Assemblies

There has been a well-defined purpose to put evangelism at the front in the great denominational conferences and assemblies. At the general conference of the Methodist Episcopal Church, a bishops' committee arranged for the holding of a noon meeting each day at the Grand Avenue Temple, where evangelistic addresses were given to members of the General Conference and the general public. These meetings proved so popular that the great auditorium was packed at nearly every service. The speakers were asked to make their messages thoroughly spiritual and evangelistic. Nearly all the bishops spoke, and many of the Church leaders and evangelistic pastors. Dr. Charles L. Goodell of the Federal Council of the Churches, spoke on May 17.

A pre-assembly conference on evangelism was arranged by Dr. George G. Mahy and his associates for the General Assembly of the Presbyterian Church in the U. S. A., at Tulsa, Oklahoma, May 22. A carefully prepared program was presented. Great interest was manifested by the largest attendance of commissioners ever present at any of the pre-assembly conferences. A deep devotional spirit pervaded the meeting. Following are the themes presented and the speakers:

"The Fact of Sin, Its Nature and Effect on the Individual and Society," by Dr. Harmon H. McQuilken, Presbytery of Morris and Orange

"The Gospel Call to Faith, Repentance, Confession and Obedience," by Dr. Harry C. Rogers, Presbytery of Kansas City

"Forgiveness," by Dr. George G. Mahy
Address, by Dr. Robert E. Speer

- "Christ, the Revealer of God—The Redeemer of Men," by Dr. Hugh T. Kerr, Presbytery of Pittsburgh
 "Men Whom God Has Chosen," by Dr. Charles L. Goodell, Federal Council of the Churches
 "Evangelism in Schools and Colleges," by Dr. W. C. Covert, Board of Christian Education
 "Evangelism in the Foreign Field," by Dr. Francis S. Downs, Board of Foreign Missions

At the General Assembly of the United Presbyterian Church, Dr. R. A. Hutchison presented the subject of evangelism in a pre-assem-

bly program. In addition to speakers from the denomination, Dr. A. T. Robertson of Louisville Theological School, presented "Simon Peter, the Fisherman," and Dr. Jesse M. Bader, secretary of evangelism for the Church of the Disciples, spoke on "Methods of Evangelism," laying especial emphasis upon the good that might come to the Church in prayerful preparation for the nineteen-hundredth anniversary of Pentecost in June, 1930.

Christian Unity in Retrospect and Prospect

IN preparation for the quadrennial meeting of the Federal Council of the Churches, which will also be its twentieth anniversary, to be held in Rochester, N. Y., December 5-12, a special syllabus for use by discussion groups, is now available. It is entitled "Christian Unity: To What Extent Is It Possible? What Actual Forms Should It Take?"

This syllabus is issued under the direction of a sub-committee of the Committee of One Hundred, which is responsible for the preparations for and program of the Quadrennial and Anniversary, and of which Dr. W. O. Thompson of Columbus, Ohio, is chairman. Dr. William Adams Brown is chairman of the sub-committee.

The syllabus outlines three major questions on which fullest discussion and enlightenment are sought. They grow out of twenty years' experience in federating Christian forces and have to do with the advance steps that should now be taken by the Churches in order to attain a larger realization of the ideals to which they committed themselves in the creation of the Federal Council:

"1. Should we be satisfied with the method of cooperation, as embodied in the Federal Council, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the State and City Councils of Churches and other agencies for common tasks?

"2. Should we now take steps to secure the extension of the present partial expression of federal union of the churches, especially as exhibited in the Federal Council of the Churches, to the end that it may become a complete expression of federal union after the general type of the union of the several states, retaining their independent authority and responsibility in

large areas of work but delegating certain defined functions to the federal body?

"3. What can we learn from the movements in our time that are seeking to unite all the Churches into one body with one central organization and control?"

A detailed analysis of issues involved in co-operation, in federal union and in organic union is then given, of which the following are illustrative:

"What are the most urgent common tasks on which the Churches of the country as a whole should cooperate?

"What are the urgent common tasks for Churches of communities and states?

"Should all interchurch and interboard agencies be affiliated in some way with the Federal Council, as has been done by the Home Missions Council and the Council of Women for Home Missions?

"How can the imagination and the conscience of the Churches be challenged at this time to give a new and vigorous impetus to the cooperative movement?

"To what extent does the Federal Government and its relation to the forty-eight sovereign states offer a useful parallel in indicating how we may secure a more effective unity between the Churches? How would you work out and limit the federal legislative and administrative functions of the national organization?

"What is to be learned from the experience of the United Church in Canada, the result of the merger of the Methodist, Congregational and Presbyterian bodies?"

Appendices to the syllabus interpret the Church federation movement, and the meaning of federal union and of organic union.

Copies of the syllabus for use by individuals or groups can be had from the Federal Council of the Churches, 105 East 22nd Street, New York, upon request.

Campaign for China Famine Relief Under Way

"FAMINE conditions in Shantung have been grossly underestimated" is the judgment of Mr. H. J. Timberley, representative in Peking of the *Manchester Guardian*, in a cablegram on May 24.

At the request of the "China Famine Relief" Mr. Timberley has recently completed a trip through a part of the famine area, with the result given above. He also reports a gathering on May 18 of missionaries in Tsingtao, who had left their respective fields of service in Central and West Shantung on account of civil war conditions. At that gathering the consensus of opinion was that famine relief activities would have to be carried on right through the summer, since the drought, locusts and bad government, with famine conditions since last summer, have prevented the normal sowing. Some nine million people are involved.

Already many hundred thousand had perished of starvation; hundreds of thousands more had abandoned their homes and were roaming the country, begging for food and eating grass, roots and bark of trees. Packs of wild dogs were a terror to the decimated regions. It is

not strange that infanticide, the selling of women and children into slavery, and also parricide, are common. The awful facts are now slowly coming to light.

To meet this situation the "China Famine Relief" has been formed, as announced in the last issue of the *BULLETIN*. Dr. S. Parkes Cadman is chairman, Mr. James A. Thomas, a business man of extensive experience in China, is treasurer, Mr. John Earl Baker and Rev. William R. Johnson are general secretaries. Mr. Baker has had practical experience in the direction of the China International Famine Commission; Mr. Johnson has been a missionary in China for many years. The national committee is composed of a hundred and more outstanding citizens, among whom may be mentioned James L. Barton, Arthur J. Brown, Theodore E. Burton, John H. Finley, F. H. Knubel, Julian W. Mack, Right Rev. William T. Manning, Bishop William F. McDowell, Theodore Roosevelt, Wilbur K. Thomas, Honorable George W. Wickersham, Stephen S. Wise and Mr. David A. Brown of Detroit.

But is relief administration practicable under



ORPHANED—SHANTUNG CHILDREN WHOSE PARENTS HAVE PERISHED FROM STARVATION, OR WHO HAVE BEEN ABANDONED BY THEIR ELDERS WHEN THE LATTER WERE NO LONGER ABLE TO FEED THEM



existing civil war conditions? The committee has given this matter the most careful study and has prepared a folder "It Can Be Done," which everyone who has a doubt should read. Actual experience of the International China Famine Relief Commission during the past seven years is the convincing answer. This commission has, during these war-disturbed years, administered \$25,000,000 (Mex) in famine relief and famine prevention work, right in the midst of civil war areas.

The China Famine Relief, with offices and a staff at 419 Fourth Avenue, New York City,

deeply regrets the non-cooperation of the American Red Cross in this terrible emergency in China. Whatever be the reason for that non-cooperation, the challenge of China's need to American sympathy and generosity cannot be ignored by lovers of humanity and friends of China.

Secretary Herbert Hoover states that "The reports of the Department of Commerce indicate a real famine in China, from which several million people are suffering greatly * * * I wish to commend the effort of the China Famine Relief in its attempt to bring this aid to a most unfortunate people and I trust it will meet with generous support."

One million dollars sent to China by the end of June would probably save a million lives and prove to China once more that America is a genuine friend. It is gratifying to be able to report that generous contributions are now beginning to be received.

The preliminary expenses of the campaign have been met by an appropriation from the Committee of Reference and Counsel of the Foreign Missions Conference of North America. The Federal Council's Committee on Mercy and Relief is cooperating heartily.

—S. L. G.

Tercentenary of Reformed Church in America

WHILE this issue of the BULLETIN is in press the services attending the tercentenary of the founding of the Reformed (Dutch) Church in America are taking place in New York and are attracting widespread attention. The interest in the event reaches far beyond the borders of this denomination because of the well-known historic connection between the Reformed Church and the life of New York.

Saturday, June 9, was marked by a banquet to the large body of fraternal delegates, representing not only the various organizations of the Reformed Church but also the other important religious bodies in America. The dinner was held at the Ritz Carlton Hotel, being tendered by the Collegiate Reformed Church of New York. Earlier, there was an excursion on the Hudson to points of historic interest.

On Sunday, June 10, the meeting of the general synod of the Reformed Church was addressed by the new President of the Synod, Dr. Malcolm J. MacLeod. In the afternoon a solemn service of thanksgiving, with a processional and recessional of the members of the general synod and of the fraternal delegates, was held

in the Collegiate Church of St. Nicholas.

The leading address on this occasion was delivered by Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America. Other addresses were made by official delegates from the Reformed Church of the Netherlands and from the Congregational and Episcopal Churches, which were identified with the beginnings of Church life in New England and Virginia.

On Monday, June 11, a historic service was held with an address by Rev. W. H. S. Demarest, president of the New Brunswick Theological Seminary, which is the oldest divinity school in the United States. In the afternoon of the same day, there was a service of recognition of fraternal delegates, at which addresses were made by His Excellency Dr. J. H. Van Roijen, minister from the Netherlands to the United States; Dr. Robert E. Speer, moderator of the general assembly of the Presbyterian Church in the U. S. A.; Dr. George C. Pidgeon, representing the United Church of Canada, and by delegates from sister churches in this country, Europe, Asia and Africa.

Surveying Religious Trends in Europe



WALDENSIAN CHURCH, PIAZZA CAVOUR, ROME

AS the BULLETIN was going to press, Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches, arrived home from seven weeks of conferences with representative church groups throughout Europe, and addresses in many important centers, on the progress of Church federation.

The general program from April 13 to May 30, arranged through Dr. Keller, was as follows:

- Paris: Reception by Church representatives.
Preached at the church at Belleville.
- Geneva: Meeting of the Commission on the Institute of Social Christianity.
International dinner by the Consistory.
Addressed meeting at the International Club.
Reception by Dr. and Mrs. Keller.
Address to the Theological Faculty, Consistory and Pastors in Calvin's church.
- Rome: Service at Waldensian Church.
Reception by Waldensian Pastors.
Addressed public meeting at the Theological Faculty.
Visited Methodist Episcopal Headquarters and School at Monte Mario.
Rotary Club Luncheon.
- Corfu: Conference with Greek Orthodox Bishop.
- Athens: Visited Near East Relief, School of Religion, American Girls' School, Athens College, and Refugee Camps.
Conferences with Archbishop of Athens and Armenian Bishop.
Reception by Theological Faculty at the University.
Address at public meeting at the University.
Lecture to the Theological students.
Visit to the President of the Republic.
- Corinth: Visited the stricken city during the earthquakes. Conference with the Bishop of Corinth and visit to Red Cross station.
- Smyrna: Visited the International College.

Constantinople: Conferences with representatives of Mission Boards, Y. M. C. A. and Y. W. C. A.

Visit to Robert College.

Visit to the Patriarch.

Bucarest: Conferences with Patriarch, Pastor of German Congregation and representatives of Y. M. C. A. and Y. W. C. A.

Addressed public meeting, presided over by the Dean of the Theological Faculty, and a popular meeting in one of the parks.

Visited several of the Roumanian Churches.

Visited the Queen of Roumania.

Sibiu: Conferences with Roumanian Bishop and Lutheran Bishop.

Luncheon by Lutheran Bishop attended by representatives of all churches, including the Roman Catholic Mayor and members of Parliament.

Addressed representative meeting of Lutheran, Reformed and Orthodox Church leaders.

Cluj: Conference with Hungarian Reformed Bishop.

Visit to Roumanian Bishop.

Reception by Theological Faculty.

Address to public meeting at Theological Faculty.

Conference with representatives of Hungarian Lutheran and Reformed Churches.

Oradea Mare: Conference with a representative of the Hungarian Reformed Church.

Budapest: Conferences with Lutheran and Reformed Bishops and visit to Governor Horthy.

Addressed Decennial Synod of Reformed Church.

Addressed representative meeting of Lutheran Churches.

Vienna: Conference with representatives of Lutheran and Reformed Churches.

Address to the theological faculty and students at the University.

Prague: Sunday Service at Czech Brethren Church.

Sunday evening address at Czech Brethren Church.



This is the way St. Paul's Church (Greek Orthodox) at Corinth, Greece, looked after the earthquake, as seen by Dr. Macfarland a few days after the disaster. The American Minister to Greece, Honorable Robert P. Skinner, has raised the question whether there might not be American churches or Christians who would be interested in contributing to the rebuilding of this historic church in the city to which the Apostle Paul wrote his Epistles to the Corinthians. Such an act would be a convincing evidence both of international friendship and of respect and esteem for the Greek Church. Further information may be secured by addressing the Committee on Relations with the Eastern Churches, at the offices of the Federal Council, 105 East 22nd St., New York.

Reception by Theological Faculty.
 Lecture to faculty and students.
 Dinner attended by representatives of all churches.
 Berlin: Reception and dinner by the President of the German Church Federation, attended by representatives of the churches and a representative of the German Foreign Office.
 Lecture to Theological Faculty and students at the University.
 Dinner by the Dean and members of the Theological Faculty.
 Address to public meeting of Pastors and lay members at the New Church.
 Visited social institutions of German Churches at Spandau.
 Visited labor office and representative of Foreign Minister Stresemann.
 Conference with Committee of the American Church in Berlin.
 Marburg: Conference with Theological Faculty, pastors, major and rector of University.
 Frankfurt: Dinner attended by representatives of the churches.
 Address to and messages from representative Church leaders at a conference.
 Strasbourg: Reception by the Dean and Theological Faculty.
 Lecture to Theological Faculty and students at the University.
 Reception and conference of church leaders.
 Paris: Lecture to Theological Faculty and Students.
 Conference with representatives of the religious and secular press.
 Meeting of the French Committee which cooperates with the Central Bureau.

Visits to "Service Social" and "La Cause".
 Visits to American Cemeteries in France.
 Memorial Sunday address at American Church.
 Conference with the President and Cabinet of the Republic of Georgia, at their request.
 London: Luncheon Conference by Sir Murray Hyslop, arranged by the Secretary of the Federal Council of Evangelical Free Churches and the National Free Church Council.
 Conferences with church leaders.
 Winchester: Conference with the Bishop of Winchester, President of the Continuation Committee of the Universal Conference on Life and Work.

Dr. Adolf Keller of Geneva was with Dr. Macfarland from Budapest to Frankfurt and Dr. Tippy shared the meetings in London.

Commenting on his impressions of the itinerary in general, Dr. Macfarland said:

"The attention given to this visitation was entirely disproportionate to its nature and importance, except as it is interpreted as an expression of the fraternal spirit of the European Churches. At every point messages were uttered by outstanding Church leaders, conveying the warmest feelings of friendship for our American Churches. The press everywhere recorded the meetings in a way that indicated popular interest in these developments of the common life of the Churches and several political leaders who were met incidentally were evidently well-informed regarding these cooperative Christian movements and deeply interested in them."



MEETING OF THE DECENNIAL SYNOD OF THE HUNGARIAN REFORMED CHURCH

Moving Ahead from Jerusalem

By JOHN R. MOTT

*General Secretary of the National Council of the Y. M. C. A. and Chairman of the International Missionary Council**

NOTWITHSTANDING all the divisive forces which array nations and races against each other and generate misunderstanding, bitterness and strife, I wish to go on record in voicing as one of my deep convictions, based on world-wide contacts, that the forces which tend to unite the nations far transcend in potency and promise the forces which tend to tear us apart.

One might demonstrate this in the world of industry, commerce and finance alone. If any of you doubt it, read the proceedings of the last ten years of the World Chamber of Commerce, the World Bankers' Association and the World Advertising Clubs. Or we could demonstrate it in the realm of the political action and organization of the last ten or twelve years—the League of Nations, the World Court, the International Labor Office, the Washington Conference, the Locarno Agreements, the present discussions of treaties suggested by our own government to make war impossible. Again, we could prove it if we turn our attention to the influences that are tending to uplift people in physical well-being. Think of the World League of the National Red Cross and the junior auxiliary of that body, founded in Canada, which enrolls nine million children. Then, there is the International Health Board of the Rockefeller Foundation; I have seen evidences of its work all over the world. Think, also, of the unifying influences of the countless activities in the realm of pure philanthropy. Much could be said, also, of unifying factors in the intellectual realm. Think of the beneficent influence of agencies such as the Congress of Pure Science, held in the Pacific Basin triennially. Think of the Institute of Pacific Relations, which draws together the leading men of all nations around the Pacific Ocean. Think, also, of the Williamstown Institute and multiplying similar institutes on both sides of both oceans, of the great number of scholarships and of exchange fellowships and of exchanges among the clergy on both sides of the Atlantic that have been established during the past few years. Also, the great work of the committee on friendly relations among foreign students for creating good

will. All of these factors transcend the divisive forces existing in the world.

I place by itself, however, as an agency for good, the Church of Jesus Christ with its auxiliary agencies. I love to think of the 30,000 Protestant missionaries, of the great multitude of Roman Catholic missionaries and of the small but eager band of Orthodox missionaries as ambassadors in the largest and richest content of that word. Also, I think of them as interpreters, interpreters backward and forward, of the best in the nations that they represent. Moreover, I think of them in some humble sense as mediators, as was their Lord, who broke down the middle wall of partition by His body on the tree.

I think also of the Y. M. C. A., the Y. W. C. A., the great Bible societies and the student movements as children of the churches, all helping to strengthen bonds which cannot be broken.

All these add to the significance of the gathering of the International Missionary Council at Jerusalem, from which I have just returned.

Why was it decided to hold this world congress? One reason was the extensive changes that have taken place over the world since the famous conference in Edinburgh in 1910. These almost unbelievable changes made it imperative that trusted leaders of the Christian forces in all lands should come together and re-orient the missionary enterprise to its world task. Another reason which influenced nations all over the world was the remarkable developments within the Christian movement. These have been of such extent and importance as to make it imperative that the leaders of the Churches, missions and boards come together to re-think, re-state and where necessary, to prepare the way to revise, programs and plans.

Again, there have emerged within the last ten years great problems and great issues which can only be solved in a world setting and which therefore need the direction of a world gathering. Moreover, the great cooperative movement called for a conscientious and courageous review, and for harvesting the lessons of experience and working out the most rewarding lines on which to develop the international cooperative effort of the years right before us. Still further, observing people all over the world have

*Part of an address delivered in New York May 28, 1928.

for a long time recognized that there was need of some authoritative body, sufficiently representative and sufficiently commanding the confidence of the Churches, East and West, to furnish a wise and well-considered directive.

Someone may ask: "Why did you select Jerusalem?" The reasons are convincing. We found it was the most economical place. A careful study of what it would cost to assemble this gathering from all over the world revealed that Jerusalem would be the best place in saving money and in saving time. There was also a sentimental reason. I do not disguise this fact. There seemed to be a yearning desire, even if not expressed at first, to meet on those sacred hills where Christ gave His life and sounded out the great commission. But the thing that finally determined the decision was that the leaders of the indigenous Churches of Asia and Africa felt that they would like to have the gathering in Jerusalem.

The Jerusalem meeting was emphatically forward-looking. I make bold to assert that ten years from today, or twenty years, if you please, discerning students and interpreters of the trends and developments that will follow will point back to Jerusalem as a remarkable gathering in that it afforded a guidance leading into a new era. It gave fresh vision, more comprehensive plans and a stimulus to greater efforts. We all remember that there has been in these last years behind us much confusion of thought, much divided counsel, much working at cross-purposes, with a resultant uncertainty and sense of instability, and with a lack of sense of mission and sacrificial devotion and comparatively meager spiritual results. The meeting on the Mount of Olives did not come one day too soon.

A Courageous Conference

Jerusalem was a courageous meeting, the most courageous I have ever attended in forty years of national and international gatherings. Where in modern times has there been a gathering which faced such a concentration of difficulties, baffling situations and stern challenges? And this it did without evasion or flinching. Decisions were never passed on. For instance, the question of protection of missionaries by gunboats was opened at a late hour. The conference, despite the lateness of the hour, worked on to an absolute unity of expression.

Jerusalem was a challenging gathering also. There was a challenge to weave together, as never before, the older Churches of Europe, America and Australia, and the younger Churches of Latin America, Asia, Africa and

the Pacific Islands. That was a timely challenge, and the response was far-reaching. For the first time there met on a parity as to numbers, as to participation and as to ends served, the representatives of those Churches that we call older and those that we call younger. Individual denominations have held such gatherings, but never on either side of the seas have the various denominations united on this fifty-fifty basis. And as a result, such things took place as these: A common understanding, an ever-deepening confidence, a growing conviction that we are indispensable to each other; then a blessed spiritual solidarity; then a unanimous vote on virtually every finding adopted.

Another challenge that came was to face afresh the Christian life and message in relation to most of the non-Christian systems of thought and life. The attitude has changed from what it was in my college days. Instead of that old attitude which I would characterize as negative, destructive, militant and unappreciative, the missionaries and national leaders now look upon these non-Christian religions in a positive, constructive and sympathetic manner. This does not involve compromise of their distinctive points of view and that which is supreme in their own faith. I have no more important word to say than that, after studying with open minds as we did for months preceding Jerusalem and during the discussion there, what we called the values of all non-Christian faiths, Christ loomed larger, more distinct and commanding than ever.

World Evangelism

That suggests another challenge, a challenge to evangelism. The world is open today for the great evangel as at no other time in the history of our religion, but never was it so difficult to enter those doors and present a message that will command intellectual and spiritual confidence and call forth favorable action of the will. On the afternoon of Palm Sunday we focused attention on three of the most difficult fields in which to teach the Gospel of Christ. One of them was India. We chose E. Stanley Jones to tell of experiences in dealing with young men in that land of non-Christian faiths. We chose Persia, where people are still martyred for the faith, and Bishop Linton thrilled us with his heroic experience among Moslems there. We chose Latin America for different reasons, for, contrary to popular belief, there is probably no part of the world where all the forces that oppose the realization of the Christian purpose

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Three Original and Unsolved Missionary Problems

By REV. CHARLES L. WHITE*

Executive Secretary, American Baptist Home Mission Society, President, The Home Missions Council

IN the effort to Christianize the peoples of the United States we are met by conditions that have never prevailed in any other country and which thus far have largely baffled the wisdom and strength of the Churches and missionary societies.

Those Who Are Scattered

I. We have long neglected the people in the sparsely settled regions who must be given the Gospel with as much care as is shown in taking it to those who can be more easily reached in the more densely populated communities. The overlooking of these people has not been intentional but it has been the inevitable result of following along lines of least resistance which have led us to minister to groups of people who have lived in the villages, towns and cities.

To reach widely scattered populations is still a missionary problem of the first magnitude. In communities where the homes are widely separated, it is impossible to establish Churches and in some cases even Sunday schools cannot be organized, and yet it is encouraging to discover that Christian men and women are quite evenly distributed among settlers in open country.

The most fruitful way in which we have thus far been able to minister to the dwellers in these neglected zones is through colporter missionaries who offer for sale evangelistic literature and copies of the Scriptures which they can even give away if people are not able to pay the price. These devoted men conduct services in the homes, barns and school-houses, and hold personal conversations with those met by the way-side. They conserve such contacts and endeavor to bring these isolated people into relation with and under the watch-care of Churches far away.

The widespread adoption of the automobile may, to a degree not now appreciated, solve the problem in part, as there would seem to be no reason why people interested in personal and family religion, should not drive twenty or more miles each Sunday to a Church where they can have the religious and social advantages of the organized Christian community life. It is prob-

able, too, that the almost universal ownership of radio sets already brings within the hearing of the Gospel a great many families whose lonely lives were marked by silence and isolation. Still, after one has made due allowance for the possibilities of these two spiritual allies of modern science, we are far from ministering adequately to those whose homes are miles apart in the prairie, desert or mountain countries.

It will be a wise man indeed who can discover a way to care spiritually for the children and parents and unattached men and women who constitute the railroad section crews that maintain the roadbeds of railroad systems. We need to remember, too, the great number of families and individuals who are living near or in the smaller mining communities; the railroad building crews; desert homesteaders waiting for the often long-delayed opening of irrigation projects, some of which are never completed; oil-drilling crews; sheep-herders and cattlemen who often have their families in lonely places; canyon and mountain dwellers; the people who have their homes in the sandhill grazing lands; those who live in canal boats and dwellers along waterways not touched by transportation; new settlers in cut-over lands; laborers in logging camps and dredging crews in the swamp regions. These people, who must not be left without the Gospel, number many hundreds of thousands and the boys and girls in these homes, if reached and educated, would go far toward leavening the nation.

Those Who Are on the Move

II. Our wandering populations make another gigantic missionary problem. More people are on the move from place to place in the nation than we suppose. Farmers sell their acreage when the land brings a high price and buy more cheaply elsewhere. Others, as age advances, leave their farms and go to the smaller towns and live quiet lives. The people who hire these farms do so on shares and if crops are poor, pass on to new regions that promise better things. Many a farmer whose children have left the rural communities clings a while to the old homestead and then advancing years compel him to abandon the attempt and he goes to live with

*Dr. White is the author of the recent volume, "Churches at Work," which covers the broad field of home missions as it is related to the work of the local churches and will be used by Northern Baptist Churches during the coming year as a mission study text, supplementary to Dr. William R. Shriver's general book on home missions.

his children. Such generally become non-resident Church members and never get their roots down in new communities. The abandoned farms are either bought at a low price by those who wish to secure summer homes, or they pass into the possession of people who speak another language and whose presence constitutes promising but difficult material for Churches with lessened numbers and weakened leadership.

The young people who leave their homes for an education return only for their vacations, and more and more are passing the summers in travel or in work in other communities. When their education is finished, usually several years elapse before their homes are established.

Those who join the army or navy or enter the civil service are wanderers, as are sailors, teachers and preachers. Workers in the mines, in the lumber camps, on the railroads, traveling salesmen, sign-painters, explorers for minerals and builders of pipe lines, have no stationary abode. We are surprised to learn of the large number of itinerant carpenters, plumbers, masons, roofers, barbers, book agents, waiters, hotel employes, garage men, chauffeurs and household servants. Wholesale houses, insurance, banking and other corporations, local or interstate in character, keep their agents away from home much of the time.

The seasonal workers who harvest the crops or toil in canneries are migrants and are very difficult to reach. The games which furnish relaxation keep people for many days a year away from their firesides and the time spent in commercial, fraternal, educational and religious conferences and conventions increases as the years pass. Vacations are now the rule and a growing number of prosperous families have summer homes in places where there are no churches or where they feel no responsibility for the little churches that need their gifts and their presence. The growing habit of visiting friends or relatives or of camping in the open over the week-end, the long trips on pleasant Sundays to the mountains or to the distant sea shore, all illustrate the changes that the low-priced automobile has thrust into the church-going habits of other days. Many retired or prosperous people have two or more homes so that the heat and cold may be avoided. Sometimes they pass a part of each year in foreign travel or in world tours.

Those Who Become Suburbanites

III. The recent trend of our restless population toward the suburban areas creates a third great missionary problem. In the older states

the drift from rural areas to the cities has been proceeding for many years and probably will not reach the crest of the movement for another decade. The arrival of people in the cities from the rural communities, particularly during the last twenty years, has created great missionary perplexities, especially in view of the waves of immigration from foreign lands which have been breaking simultaneously on our shores, bringing millions of people into these same urban areas, in which the English-speaking churches have been compelled to struggle to preserve their spiritual life in these mingling tides of population. The situations thus created have brought difficulties which probably never have existed before in the history of the Christian Church. But these have been largely overcome by the wise leadership of laymen and missionary secretaries in our metropolitan areas whose experience has greatly assisted the Christian leaders in smaller cities to plan their work sanely and with high efficiency. And now when the city, state and national missionary organizations have been endeavoring to reach with the Gospel the multitudes of newcomers in the cities with their better equipment and modern methods of approach, suddenly they are brought face to face with new and trying conditions, as the tides of population have turned from the cities to the suburban areas.

This latest drift in population has been stimulated by automobiles and rapid train service for commuters in recent years, and also by the building and loan associations which make possible the erection of homes on long-time payments on low-priced land. All these mutations in a homogeneous population would be perplexing but the problems increase in interest and difficulty of solution when these changes are going on in a population composed of sixty or more nationalities, coming from all the countries of the earth. To leave to themselves these new suburban communities, busy with home-building which has mortgaged the normal growth of family income for many years, without suggesting the building of churches and assisting in their erection in these new communities, is to sit idly by while paganized suburbs will inevitably grow their baneful harvests.

These three out of many home mission problems which the Churches of the United States and Canada are facing, are being studied with great care by the missionary agencies representing the twenty-eight denominations associated in the Home Missions Council, and it is to be hoped that their solution draweth nigh.

Are the Churches Interested in a Simplified Calendar?

THE movement to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making substantial headway.

In September, 1923, the League of Nations established a committee of inquiry to go into the question carefully. The defects of the present calendar were examined. One hundred and eighty-five different plans for removing the defects were considered. Opinions of leaders from many countries were found to be in remarkable agreement. On September 30, 1927, the League of Nations informed the Government of the United States that it had invited all the governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a National Committee be formed "to study this reform."

The American National Committee has now been formed, with Mr. George Eastman as chairman. The Federal Council of Churches, having been invited to appoint a member thereon to represent the Protestant Churches, took the following action at the April meeting of the Administrative Committee:

"Resolved, that since the simplified calendar involves the stabilization of Easter and other days widely observed by many Churches, the Administrative Committee requests the General Secretary to take appropriate steps to inform the Federal Council constituent bodies of changes proposed in the calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter for transmission to the National Committee."

Without committing the Federal Council or its constituent members to any given view on this question, the Administrative Committee "requested its President, or some one designated by him, to sit with said National Committee in an unofficial capacity, merely as friendly visitor for purposes of contact and conference."

The proposed simplified calendar consists of a thirteen-month year, each month having twenty-eight days, each day of the week always falling on the same dates, as shown in the accompanying diagram.

ALL MONTHS OF EVERY YEAR						
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

The new month "Sol" would follow June; the 365th day would be December 29th, to be called "Year-Day". "Leap-Day" would come once in four years on June 29th. Easter would fall every year on April 8th.

The defects of the present calendar and the advantages of the one proposed appear surprisingly many and great. The convenience of knowing in advance without calculation when Easter and other church days occur is obvious; not so obvious, but none the less real, is the advantage to business of every kind of having all months absolutely equal. Questions of pay-roll, interest, accounting and other business transactions would be amazingly simplified.

Church people in America are now earnestly invited to give this matter careful study. If they find any real objections to the proposed calendar they are requested to communicate promptly with the President of the Federal Council of Churches, who will assemble all such information for the benefit of the National Committee. Objections or approvals should be in hand before July 1, if possible.

If a world decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1st falls on a Sunday. In case the decision is reached after 1929, the next date on which the new calendar can easily be put into operation is 1939, when January 1 again falls on Sunday.

Those who desire a brief yet adequate pamphlet discussing this question should secure "Calendar Simplification," by George Eastman (343 State Street, Rochester, N. Y.).

The man who above all others has brought this movement to its present state of popularity is Moses B. Cotsworth, who, in 1888, as statistician of the Northeastern Railway, in England, was forced to study the defects of the calendar because "it was his duty among others to explain increases and decreases in the net earnings of the Company each month."

SIDNEY L. GULICK.

Moving Forward from Jerusalem

(Continued From Page 12)

among the *intelligentsia* are more in evidence. There, Dr. John Mackay was our interpreter and guide. These three men confronted us with realities and told how these lands were heeding the personality of the ages.

Another challenge came to us when we took up the subject of religious education. Although it deals with two most prominent and basic subjects, education and religion, there are probably none on which there is more confusion of thought and less clarity of utterance. There is much we can learn from the Church of Rome on this question. Our findings are highly significant, if they can be made operative.

We faced the fact, also, that the present generation of youth has not been won as a generation. They are the most alert and intellectual in all the world, but they need a prophetic lead. The pronouncements at the Jerusalem meeting should offer them a satisfying and triumphant apologetic. It will anchor their faith. At Jerusalem there were fourteen representatives of Christian student movements in the world. They all agreed to give from one to three years in visiting colleges and sharing the background and the insight of Jerusalem.

A Call for Lay Leadership

Another of the challenges that came to us on Olivet was that we must do something to liberate a vastly greater lay force in all nations near and far. It is an idle dream to talk about Christianizing the impact of our so-called non-Christian world unless we have more men in industry, commerce, finance and in professional and political life who within the sphere of their international contacts commend by life as well as word this marvellous Gospel of ours. Treaties must be revised. American moving pictures must be cleaned up. Weaker races must have justice in their own countries. The responsibilities for these were located on the Mount of Olives afresh.

At another challenge we did not flinch. It was that of averting, if possible, in Asia and Africa, those dangers and evils which have attended the development of western industrialism in America and Europe. We had masterly leadership from men like Bishop McConnell and Dr. Grimshaw of the International Labor Office and Professor Tawney of the London School of Economics and some of our most trustworthy nationals of Asia and Africa. There, again, you

will note findings which chart the course, not only for the missionary boards and the Church behind them, but for the spread of Western industry, commerce, finance in the loaning of money, in helping to develop natural resources, in the safeguarding of the interests of less favored peoples and in softening competition between nations engaged in economic expansion. I missed at Jerusalem our good friend, John D. Rockefeller Jr., who has made many vital pronouncements on these questions.

Besides being forward-looking, Jerusalem was a wonderfully cooperative gathering. Edinburgh, in 1910, opened up a new day in international cooperation. I want to prophesy that time will show that Jerusalem will advance the international cooperation movement by at least one-half a generation and perhaps a full generation. Here I have in mind not only the drawing together of Christians of different names, not only the blending of the background, the insight, the experience, the aspirations and the purposes of the older and younger Churches, not only the drawing together as never before of the races of the East and the West, but also a larger synthesis. I refer to the synthesis in which the social and individual aspects of our common Gospel are combined as integral, mutually supporting and indispensable to each other. Such secular organizations as the International Labor Office, the Institute of Pacific Relations, the International Health Board, should be linked with Christian groups in an assault on the six evils of ignorance, poverty, disease, strife, superstition and sin. Those not against Christ are for Christ.

My last word is, Jerusalem was a creative gathering. In the first circular that went out, announcing the meeting in Jerusalem, I said that only as fresh tides of Christian spiritual life flow within the Church can the waiting task be fulfilled. There we met in Jerusalem in the springtide in the desert regions. But those stony hills were aflame with more than 2,000 kinds of flowers, and there was vouchsafed to some of us, I think possibly to all, what was vouchsafed to St. John that enabled him one day to say "He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb. On either side of the river was the tree of life and the leaves thereof were for the healing of the nations."

Thinking Peace

A Sermon (somewhat abbreviated) Preached in the Broadway Tabernacle, New York

By REV. CHARLES E. JEFFERSON

Text: "They say peace, peace; when there is no peace." Jeremiah 6:14

WHO said "Peace?" The religious leaders of Judah. The prophets and priests of Jerusalem. The men ordained to speak for God in Israel. They extolled peace, glorified peace, pleaded for peace, promised peace, but there was no peace. Why? Because the politicians of Judah thought war, the government in Jerusalem prepared for war, the statesmen of Israel were pursuing a policy which made war inevitable. There were two groups of men in Jerusalem, one group talking peace and the other group thinking war, one group praising peace, the other group planning war, one group looking for peace, the other group making peace impossible.

The situation is an instructive one because it recurs again and again. It was that sort of a situation which preceded the World War. Through fifteen years before the World War, the workers for peace were unusually active. Ministers of the Gospel in large numbers preached eloquent sermons on peace. They were always exalting peace, showing the beauty of peace, urging the necessity of peace, promising world peace if only certain conditions were fulfilled. The preachers were not alone in exalting peace. A great company of educators and publicists and philanthropists spoke frequently of peace. The ministers of the Church and the ministers of the State unitedly proclaimed the beauty of peace, but there was no peace because the governments were all thinking war. Every great nation was preparing for war. All responsible statesmen felt it to be their first duty to carry out a program which would safeguard their nation in war. And so, because the political rulers of Christendom were thinking war and preparing for war and waiting for war, the war came.

The world finds itself today in a most curious predicament. Let me sketch hurriedly the world-situation. All the people want peace. As one of our foremost generals has said: "The longing for peace fills the minds of untold millions." The longing for peace is undoubtedly more passionate and more nearly universal than at any other time in the history of the world. All the people love peace. We Americans do. We do not want war. We want peace. If you should hear an American say: "I hope we can have an-

other war soon," you would feel he ought to be hurried to a sanatorium and treated for lunacy. But we Americans are not more peace-loving than the peoples of Europe. I have been in every nation of Europe but one, and I assure you that all the peoples of that continent love peace. There is not a solitary war-loving nation there. They long for peace more passionately than we long for it, because they know better than we do what war is. I have been in the Far East, and I can tell you that all the nations of the Orient want peace.

The whole world abhors war. We now know what war is. Its nature was completely revealed in the world's greatest tragedy. Before the World War one occasionally heard it said that "war is a school of virtue." We never hear such talk now. We know it is a school of vice—a school of vices. Men used to say that a little blood-letting did a nation good. It led to a spiritual rebirth. No one talks after that fashion now. We have found out how deep our modern weapons cut. The old weapons cut the veins, our new weapons cut the arteries. There is danger now of the victim bleeding to death. We cannot have a little blood-letting. The blood comes leaping out with a deadly gush. We know what war is. The World War stripped off the plumes and gold braid and we saw war naked. We beheld its innermost nature, and we now know what a dirty, ghastly, hellish thing it is. We all despise war and shudder at the thought of it.

Now let us face another fact. The governments of the world are thinking war, preparing for war, manufacturing instruments of war. There is no questioning this fact. There are more men under arms today than there were in 1913. More money is spent every year on armies and navies than was spent in any year before the great catastrophe. We Americans are preparing for war. We are spending three hundred and twenty million dollars a year on our navy and three hundred and sixty million dollars a year on our army, a total of six hundred and eighty million dollars a year on our engines of war. Great Britain is spending eight hundred and sixty-four million dollars a year on her army and navy. She and the United States will spend

fifteen billion dollars this decade on their armies and navies.

One-half of all the money spent in the world on armies and navies is being spent by the two leading Christian nations. When I think of the poverty of the world, the immeasurable, unimaginable suffering, when I think of the ignorance of the world, the vast and appalling ignorance of millions of human beings, and when in the presence of all these I see the two foremost Christian nations pouring fifteen billion dollars in ten years into the equipment of war, my mind goes back to a parable spoken long ago by a man who understood the kind of world we are living in, the parable of the wicked husbandman. And the question which comes to me again and again is the piercing and unescapable question of Jesus of Nazareth, "What will the owner of the vineyard do unto those husbandmen?" Somebody owns this earth. He has a plan for the human race. If the two most favored nations squander their treasure on the instruments of slaughter, what will the owner of the vineyard do?

THE governments are preparing for war and because they are thinking war the world is drifting again toward war. Here, then, is a second fact to put down by the side of our first fact. The peoples of the earth abhor war and long for peace, but the leading governments of the world are thinking war and preparing for it.

In every case a government is a small group of men. That small group of men is in the grip of the war tradition, held tight in the clutches of the war system. Every government is the victim of a small group of military and naval experts, who have been trained to think war, and whose first business is to teach other men to think war. They see everything through the bore of a gun. To them there is no defense but guns. To them there is no effective force but physical force. To them every foreigner is a possible enemy. Because they are always thinking war, they adopt a program which inevitably arouses suspicion and fear and ill-will. Out of these three moods comes war.

We are drifting toward war because our government officials think wrong. The root cause of our trouble is wrong thinking. We are in the grip of the war thought habit. Until that thought habit can be broken, there is no hope for us. Jesus of Nazareth began His work with the passionate exhortation, "Repent." By repent He meant "Change your mind! You are thinking wrong. You must think right. Until you think

right a better world cannot come." He saw that men were mistaken in their thinking down to the foundation. "You must be born again. The current of your thinking is polluted at the very sources. You must start all over. You must have a different spirit, entirely different from the spirit you now have. You must be born from above." That is what He said, that is what He says. We must cease to think war.

We must get rid of the militarized mind. The militarized mind always sees "peril." It sees perils because every human being is a possible enemy. But suppose that we look on every foreign nation as a possible friend, there is no longer danger anywhere. Look upon every Chinese as a possible enemy and the future is black indeed. Who can be safe if he has four hundred million enemies? But look upon the Chinese as possible friends, and what a safe world it is to live in. With four hundred million friends in the Far East, who could ever do us harm? The supreme business of nations is the making of friends, and that cannot be done by the multiplication of guns.

My sermon is a plea for thinking people. We are cursed by the habit of thinking war. Why do we think war? We are trained to do it. Let me introduce you to some of our teachers.

FIRST of all come the officers of the army and navy. They are supposed to be a fighting, but first of all they are a teaching, body. Their first duty is to teach Congress to think war. Unless Congress thinks war there is no chance of huge military and naval appropriations.

Many of our army and navy officers are able men. Some of them are forceful writers and a few are eloquent speakers. They are always speaking and writing. They retire early from active service and spend the remainder of their days in teaching. Their ambition is to teach their country how to think war. Keep your eyes on the magazines and note what a lot of things our military and naval officers have to say. And then pay attention to the after-dinner speakers at the big banquets, and especially the banquets of Chambers of Commerce and women's organizations, and you will find that the army and navy have something to say and know how to say it. The business men of the country must be trained to think war. Without their support what would become of the appropriations? The women must be carefully trained to think war, for without their support the future of the war system is dark.

(Continued on Page 30)

Moral Aspects of Our Relations with Latin-America

By PROFESSOR JOHN DEWEY of Columbia University

THE just conduct of this country in its relations to the American countries to the south of us is fixed by the fact that the United States is the most powerful country of the world, as well as of the western hemisphere. A large part of our difficulties arise from the fact that we are still thinking of our relations on the basis of ideas that are a hundred years old. We need to bring them up to date to meet the realities of the present situation.

The first requirement is that we have a known and declared policy. At present, neither our own citizens nor those of Latin-American countries, know what the Monroe Doctrine actually signifies. Hence, a policy of drifting, opportunism, and temporary expedients which, although they are adopted to meet special occasions, have as their effect a constant vague enlargement of the Doctrine, and thus create fear and suspicion in our neighbors. In the interests of justice, as well as of good, practical sense, we need to make a definite statement of the scope and limits of the Doctrine.

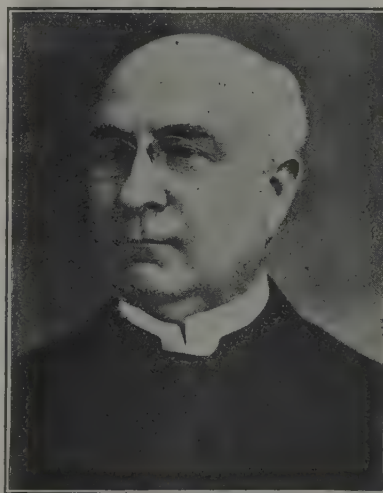
To meet this requirement in an intelligent way, we must, secondly, have full and public information regarding the different phases of our economic expansion in the Latin-American countries. As the most powerful nation in the world, with vast capital and technical skill to export, we are sure to continue the policy of economic expansion southward. The Latin-American countries have vast undeveloped resources and offer the chief opportunity for the investment of our surplus capital. It is probably fantastic to dream of checking this movement, which may and should be to the benefit of both sides, but it will surely lead to charges of predatory imperialism, and to increase of distrust of this nation and to continued complications and irritations, unless it is controlled by full and public knowledge of all concessions and special privileges, and of the conditions under which they are obtained.

In the third place, in order that we may not abuse our great power, we should adopt a fixed policy of maximum cooperation with stable Latin-American countries. It is becoming more and more dangerous for us to assume the role of sole judge and sole protector of all international duties and rights in Latin-American countries.

Fourthly, the moral necessity of adopting the measures proposed is immensely increased by

the present status of the Kellogg negotiations for a multi-lateral treaty renouncing war as an instrument of national policy. Unless we can straighten out our relations with Latin-American countries, the suspicion and fear that have been generated will intensify the charges of hypocrisy which are brought against us. The result may be sufficient to compromise, both abroad and in the United States Senate, when the treaty comes up for ratification, the success of the most promising step yet taken to rid the world of the curse of war.

Interdenominational Leader Dies



DR. WILLIAM I. HAVEN

The many friends of Dr. William I. Haven, General Secretary of the American Bible Society, in all communions, were shocked to learn of his sudden death on June 5. Dr. Haven, at his own request, had recently been relieved of his administrative responsibilities

in the American Bible Society and had been made Secretary in Charge of Versions. During Dr. Haven's twenty-nine years of service, he saw the annual distribution of the Scriptures grow from one million to more than ten million copies. During this period, ten agencies were established throughout this country to distribute the Bible, and twelve agencies in other lands.

Dr. Haven had been for many years one of the most loyal supporters of the Federal Council of the Churches and of the movement for a closer federation of all Christian forces. He attended the Conference on Interchurch Federation in New York in 1905, out of which the Federal Council grew; the first meeting of the Council in Philadelphia in 1908, and every quadrennial meeting of the Council, but one, since that date. For four years he served as Chairman of the Administrative Committee of the Federal Council and was a member of this body at the time of his death. There was hardly a phase of the Council's work to which Dr. Haven did not give both his warm interest and his generous support.

Pilgrims of International Understanding

THE twelve hundred Congregational "Twentieth Century Pilgrims" who journeyed to America from England in early June have turned their faces homeward. This adventure of international friendship has considerably strengthened the ties that bind the two countries together.

Farewell greetings were extended to these departing pilgrims on behalf of the Christian people in the United States by the Administrative Committee of the Federal Council of the Churches of Christ in America.

"As you return to your native land," this greeting said, "kindly convey to our Christian Brethren across the sea our cordial greetings of goodwill. It is our earnest hope that the great bodies of Christians in your land and ours may become better acquainted and may join increasingly in many common tasks in the interest of the cause of Christ. Especially do we desire that our two peoples may unite in the most effective advocacy of those ideals, principles and practices in the relations of nations that will set our two countries determinedly against war and make them joint leaders in the program to outlaw and forever banish war from the world as a means of advancing the private interests of any nation."

After visiting Boston and Plymouth, these 1200 envoys of goodwill came to New York, where they spent two days as the guests of the Metropolitan Area of the National Council of the Congregational Church in the U. S. On the evening before their departure homeward, a dinner was given in their honor at the Hotel Astor, at which addresses were made by Dr. S. Parkes Cadman and Judge Frederick E. Crane.

The Commission on International Relations of the National Council, of which former Governor William E. Sweet of Colorado is Chairman, extended to these visiting Congregationalists, prior to their arrival, a message of welcome in which the following declarations were made:

"No need of the world today is quite so urgent as assured peace. Past wars and continuing preparations for war constitute a terrible economic burden. But far more important, they are also morally and spiritually suicidal.

"Nations, of course, need security. Genuine security, however, can come only in whole-hearted application to international relations of the spirit and ideals of Jesus. We need to understand each other better and we must face together the task of creating the institutions, en-

acting the laws, and promoting the sincere practice of peace. No real and permanent security is possible by reliance on steadily increasing navies and military power.

"We were deeply disappointed at the failure of the Three-Power Naval Conference at Geneva last July to reach an agreement for the substantial limitation of navy; nevertheless we hope the day may not be distant when our own and all navies may be drastically reduced through agreements entered into by all the powers, and the sole function of navies shall be that of a police force.

"But our deepest desire is the complete renunciation of the war-system itself by all the great powers in harmony with the proposals which the governments are considering. Such an achievement, however, can come only when the major nations loyally and determinedly unite in the practices of peace. When this spirit and habit are widely attained the colossal expenditures now made for armies and navies will naturally cease and the economic, social and moral conditions of life be incalculably improved."

From Lambeth Palace

In response to a cablegram of congratulation, addressed by Dr. Cadman as president of the Federal Council, to the Archbishop of Canterbury, on the occasion of the archbishop's eightieth birthday, the archbishop has written as follows:

Lambeth Palace, S. E.

7th May, 1928

Dear Dr. Parkes Cadman:

I have to thank you and your colleagues of the Federal Council of the Churches of Christ in America for the exceedingly kind telegram which I have received in connection with the completion of my twenty-five years as Archbishop. The responsibilities of this office are very great and looking back along the years my own deficiencies and inadequacies loom large, but it is a constant help to me to have the support and sympathy of brother-Christians of many denominations which have reached me in abundance at this grave time.

To yourself personally I should like to convey my thanks and the satisfaction that I feel in being again in touch with you.

I have been admiring in the Royal Academy Exhibition Mr. Salisbury's portrait, which seems to me to be a very valuable possession for those who come afterwards.

I am,

Yours very truly,
(Signed) RANDALL CANTUAR.

Why the Minister Must Know About Industry

By WHITING WILLIAMS

(Part of an Address before the Federal Council's Commission on Social Service)

I AM interested in the problem of the relation of the minister to industry because I studied for the Christian ministry and I like to think that I am carrying on a sort of ministry in my work as an advisor to large employers.

One reason why I feel that anyone dealing with industry at all simply must get into the spiritual side, and why I believe that anyone dealing with the spiritual side of life must have something to do with industry, comes from the fact that all my experiences have made me feel that there is a tremendous connection between a man's daily job and what he thinks of the whole range of values, political, social and moral.

I am sure that there is a very close connection between the trend toward prohibition and the improvement of working conditions. I have been recently in Homestead, Pa., where we used to go out by the thousands into saloons, not because men were evil-minded, not because they wanted to have some relaxation, but just because the twelve-hour day made them take any possible aid to make them sleep during the sunlight hours.

The Church cannot expect to be a genuine force in an industrial age except as it takes an interest in the kind of jobs that men have. I cannot conceive of any argument that could be successfully maintained that would say to the Church, "You aren't concerned with the way men earn their living; you take care of their leisure hours and Sunday, but keep outside the whole industrial field."

But it is easy for a minister to forget how complex the industrial field is. Take the matter of unions, for instance. Everyone wants to make it simple: "Are you for or against unions?" I should be delighted if the question of unions were simple enough to permit of an answer. I think some people are very wrong if they go to an employer and say: "You can't be a Christian employer unless you deal with the union." In that place that union may be so bad that you are saying, "To be a Christian employer in this particular industry you must give up your factory and go out of business."

The business man is peeved when the minister assumes that because he has seen the situation in one particular line of industry he can then indicate what this particular person ought to do.

I do not believe, however, that the solution is that the minister must not talk about such things. I believe the necessity is for him to say, "This is evidently a very complex problem that takes multitudes of forms and I must try seriously to find out about the thing in general and also with respect to this particular community."

It is a proper thing for ministers in complex industrial communities to suggest to local organizations the desirability of some sort of committee on industry or unemployment, to study and get the situation understood. They might organize a discussion group among employers in order to see what their points of view are before they assume that they are wrong and lecture them about it. Sometimes the minister assumes that it would be proper to talk to a coal operator as if he were a malefactor because he doesn't deal with the union. If he goes at it in a tolerant way, he will often find that the employer is fundamentally troubled — does not know what to do. Everyone seems to say: "You should fight with the union or fight the union." That does not solve the coal problem.

The whole question of the minister's contact with industry is one which he cannot escape, but one which requires a great deal of work, study and sympathy. What the Federal Council is doing in sending out the research bulletins is helping men to understand the problems.

After all is said and done, there is a tremendous need for the average minister to get a fresh and truer conception of the attitude of his church members toward work, toward their job, whether that job is digging ditches or running a corporation. I feel that the minister, partly because he is doing less pastoral work than he used to do now that his job as a teacher has become more difficult, and partly for other reasons, is out of touch with the spirit of the industrial age. He is unequipped to exert an influence upon it and play the proper part in affecting it, just because he is out of touch with the attitude of his Church members toward their job.

While the average pastor is perfectly willing to believe that his job is a highly constructive one, the performance of which gives him a spiritual thrill and makes him feel that he is contributing to the well-being of the world, he fails to understand that there is no member of his

church who does not feel the same way about his job. He talks to his people as if they were unfortunates, as if they were doing things not worth doing, for the purpose of earning money. This means that he simply cuts himself off from touching the lives of the people where they live—namely, in their work.

The one thing that I have brought out of my contacts with coal miners, railroaders and others is that they were all basing their claim to being taken seriously among their fellowmen on the way they did their particular job. A man's job, whatever it is, has a spiritual meaning to him and it is just because of that thing that every word about the tragedy of unemployment is true. You will never get at the heart of unemployment as long as you think of it as a matter of dollars and cents. The moment a man is disconnected from his job he is disconnected from concrete assurance of his value and his importance to society. One cannot possibly overstate the spiritual value of work.

If a man goes into a Church on Sunday and finds that the minister doesn't have that feeling, he has a bad time. I went into Church one Sunday and the minister prayed something like this:

"Oh, Lord. We know that Thou understandest that during the week we have to earn our living, we have to engage in activities that dirty our hands and soil our souls, but we thank Thee that we can come in here on Sunday and get all fixed up and go through a spiritual laundry for Monday morning."

I nearly threw a hymn book at him.

I went to a certain minister who failed to understand the point of view of which I am speaking. I had telephoned to him and said I would

like to talk about a problem. I was wondering if I was right in thinking that the line of work I had chosen was a worth-while activity—a constructive service. We sat down to lunch and that minister said, "How are you getting along now; are you able to take the right care of your family?" I said, "Yes." He said "That's good." I went to a business man to talk about the spiritual value of my work.

One way in which the minister or the college professor tends to over-simplify the problem of industry, in order to make it easier to handle, is to overlook all the tremendous range of variance in the whole situation. He tends to feel that he must have a class conflict—grasping capitalists on the one hand and down-trodden labor on the other. I don't believe that situation is true to fact in this country. To say "Here is a capitalist with such and such motives as a class, and here is a worker with such and such motives as a class," with no blending of motives, does not describe the situation. There is need for pastor and Church to get closer to the actual work of all of us and to the spirit behind it.

A worker is a man who is wanting to make sure that he is worth while and, if we miss the spiritual significance of work in the life of the man, we cannot unlock the door into his heart.

The industrial situation is like an orchestra. Everybody feels, or should feel, that he has a part to play and that, unless he plays it, he will let other people down. The big need is to see that while the job has an economic basis, its real reason, the thing that makes a man do his work, is a spiritual matter. To approach the problem with that understanding means success; without that, failure.

Mexican Friendship Project

On May 22, orders for eighteen thousand school bags had been filled. Work on the project will continue until the first of August. Then all the bags must be on their way, for time must be allowed for distribution plans.

If thirty thousand of the "friendly" school bags are sent, there will be two for each of the fifteen thousand primary schools, one for a boy and one for a girl.

There is still time to prepare and send one.

Will you pass on to the Sunday Schools and Young People's groups in your church the opportunity to share in this goodwill project? Address Committee on World Friendship Among Children, 289 Fourth Avenue, New York, N. Y.

Labor Sunday Message

The Labor Sunday message for 1928 has been prepared early again this year in order to enable pastors and secretaries to secure copies in quantity in time for widespread distribution throughout the churches. The message is brief, making it available for posting on bulletin boards as well as for reading in its entirety from the pulpit. It is suggested that every pastor arrange to have the message read in his church on Labor Sunday (September 2) posted on the church bulletin board and distributed to the congregation.

Copies may be had at 50 cents per hundred, or 2c per copy, by addressing the Commission on the Church and Social Service, 105 East 22nd Street, New York.

Biennial Conference of Community Church Workers

By REV. RICHARD E. SHIELDS

Minister, The Community Church, Mountain Lakes, N. J.



COMMUNITY CHURCH AND CHURCH HOUSE, MOUNTAIN LAKES, N. J.

MEN and women representing community churches over the United States came together for the Biennial Conference of the Community Church Workers of the U. S. A., May 15-17. The sessions were held in the Community Church and Church House at Mountain Lakes, N. J., and delegates were entertained in the homes of the community.

An exceptionally strong program had been prepared, the major portion of the conference being given over to the discussion of actual problems as they are being solved in community churches. Such speakers as Dr. Warren H. Wilson, Mrs. Jeannette W. Emrich, Dr. Alva W. Taylor, Dr. Albert Parker Fitch, Bishop Paul Jones, Dr. Ernest Johnson and Dr. Charles L. White gave the conference breadth of view. Dr. Joseph Ernest McAfee, of the Community Church of New York City, presented a carefully prepared paper upon the subject, "Community Church Types and Community Church Programs," which will be ready for general distribution in the *Community Churchman* in the near future.

Men and women who are actually in charge of community churches led able discussions on the solution of their own problems. The opening sermon by Rev. Oliver C. Weist, the retiring President of the Community Church Workers and pastor of the First Community Church of Columbus, Ohio, pointed the way in no uncertain terms to the underlying philosophy of the community church movement. The re-

port of the retiring Executive Secretary, Rev. Orvis F. Jordan of Park Ridge, Illinois, indicated a mass of detail and executive work which has been carried on by Dr. Jordan for four years with unremitting toil. Besides serving as pastor of a very active community church at Park Ridge, Illinois, Dr. Jordan has edited the *Community Churchman* and travelled in the past two years in the interest of the Community Church Workers a distance of over twenty-seven thousand miles at practically no remuneration to himself.

"The Community Church at the College," dealt with by Rev. N. A. McCune of the Michigan Agricultural College, East Lansing, Mich., and Rev. Morris E. Alling of the Connecticut Agricultural College, Storrs, Conn., showed a most interesting interdenominational development at each of these two outstanding agricultural schools.

At the first evening session, Mr. E. C. Carter, American Secretary of the Institute of Pacific Relations, dealt in an inspiring way with "America's Larger Problems" and sounded the keynote of the underlying thinking for the solving of most problems of conflict, whether related to denominations, social groups, or nations. On the second evening, Dr. Alva W. Taylor spoke on the very personal subject, "Why I Believe in the Community Church."

Centering around the motto for the conference, "For Christ and the Community," there was the finest spirit of cooperation upon the part

of all officers, delegates and entertaining hosts and at no time during the speeches or discussions was there the least semblance of a divided loyalty. This to many of us was a positive proof of the value of the community church movement. Larger meaning is given to this when one realizes that the federated type of church, the independent community type and the denominational community type were all represented.

The musical part of the program was ably presided over by Professor H. Augustine Smith, of Boston University, who gave illuminating lectures, using as the groundwork for his discussions the hymnal recently published, entitled, "The American Student Hymnal." From the appearance of the Mountain Lakes Glee Club on the program through the services of worship in the church with the chorus choir leading, to the concluding group-singing of the last session, there was the finest appreciation of the place of new music, art and drama throughout the entire program.

The outstanding accomplishments in a practical way of the conference were as follows: the adoption of a new constitution for the Community Church Workers of the U. S. A.; the

election of a new Board of Directors; the election of Rev. Cliff Titus of Joplin, Missouri, as the new President and Dr. J. Robert Hargreaves of Minneapolis, Minnesota, as full-time Executive Secretary with office at Park Ridge, Illinois, and the re-election of Mr. Samuel R. Guard as Treasurer.

Following the address by Rev. F. Ernest Johnson, of the Research Department of the Federal Council of the Churches, the conference voted the appointment of an Advisory Commission of the Community Church Workers to confer with the Federal Council of the Churches of Christ in America upon the problems relating to Community Churches throughout the United States. This Commission consists of the following: Rev. Richard E. Shields, Chairman, Rev. Morgan W. Van Tassell, Rev. Orvis F. Jordan and Rev. J. Robert Hargreaves.

Expressions from delegates, following the Conference, revealed a determination upon the part of all community church workers to bring about unity and cooperation among all the denominations. The conference closed as it began, in the spirit of the unity of Christian brotherhood.

Cincinnati and New York Experiment in Training Ministers

AN interesting experiment in the social education of students for the ministry is being made this summer by the Department of Christian Social Service of the National Council of the Episcopal Church. Twenty-four students have enrolled in two schools that are being used in this experiment, twenty-one of whom will take a course which has been organized by a committee headed by Dr. William S. Keller of Cincinnati, Ohio.

The social service agencies of Cincinnati are cooperating with this committee, in providing field work for the students. Sixteen men from seven seminaries will work as regular members of the staff of the Family Service Society, the Americanization Committee, Longview Mental Hospital, the Children's Hospital, St. Edmund's Home for Boys, and several other agencies, including the Juvenile Court.

Twice a week, on Tuesdays and Fridays, they will attend lectures given by Miss Belle Boyson of the University of Cincinnati; Kurt Pieser, of the United Jewish Social Agencies; J. Harrison Stein of the Transient Service Bureau; Bleecker Marquette, of the Better Housing League; Carl A. Wilzbach, of the Social Hygiene Society; Dr. Batterman of the Longview Hospital; Otto W.

Davis, of the Community Chest; Dr. Emerson A. North, Mental Hygiene Clinic; John Blanford Jr., Bureau of Municipal Research; Judge Hoffman, of the Juvenile Court; and Dr. Ernest Talbert, professor of psychology, University of Cincinnati.

These lectures will be one and a half hours in length, followed by a round-table discussion, at which interesting or difficult cases will be submitted by the students for consideration. The social agencies plan to give each man one or more projects to be completely worked out by him during the twelve weeks of the course. In addition to handling this project, he will also get the lectures and round-table discussions and orientation in social work in general.

Eight men from four seminaries are enrolled in the regular summer quarter's work of The New York School of Social Work. These men will take: The Method of Social Case Work; The Nature and Varieties of Human Behavior; Community Problems in Organization; Problems of the Family; and Labor Problems. Their field work will be under the direction of the school and supervised by the Charity Organization Society. The students will have informal seminars evenings at the General Theological Seminary,

where they will live. This getting-together will give them an opportunity to exchange their experiences and ideas.

From these two groups, the Department of Christian Social Service hopes to work out that form of training which proves to be the best for men in parish ministry. The idea is not to turn out ministers who are trained social workers, but to equip the young minister with sufficient knowledge of community resources, and the technique of social work so that he may cooperate intelligently in whatever community he finds himself, and, if need be, take the lead in organizing the community resources for social work.

The Cincinnati School is now in its third year. It has gradually evolved to its present methods, through the experiences of these former years.

But we are not willing to say yet that it has reached its final form. The first year, the students were simply thrown into the social agencies; the second year, in addition to the work with the agencies, round-table discussions were held. This year the school is adding formal lectures and guided seminars twice a week to its curriculum.

Thus far, the results of the two previous years are very encouraging. These groups of men, with their background of training at this school, are showing in their active ministry, the social viewpoint and an ability to cope successfully with parish problems, in a manner that is far superior to that shown by those seminarians who have not had this training.

—CHARLES N. LATHROP

Interchurch Executives Plan for the Future

THE executive leaders in the Church federation movement, national, state and local, met for a three-day conference in Buffalo, New

York, May 31 to June 2. The occasion was the annual meeting of the Association of Executive Secretaries of Councils of Churches. It brought together the representatives of councils and federations of Churches throughout the country, together

with most of the secretaries of the Federal Council.

should increasingly come into closer contact with the Federal Council so that a nation-wide co-operative program may be clearly envisioned. A second subject of major concern was the possibility of a larger measure of Christian unity than has yet found expression in interdenominational organization. The possibility of the Federal Council's developing after the pattern of the federal union of the several states, in that certain functions would be definitely delegated to the central body while all other functions and responsibilities would be retained by the constituent units, was discussed at length. It is expected that this subject will figure even more prominently in the discussions attending the coming quadrennial meeting of the Federal Council next December, marking the twentieth anniversary of the organization of the council.

The practical problems having to do with the strengthening of the existing councils of Churches and the forming of new ones, together with the task of securing adequate personnel for interdenominational leadership, were among other items that received careful consideration.

The chairman of the group during the past year has been the Rev. Ross W. Sanderson, executive secretary of the Wichita, Kansas, Council of Churches and acting secretary of the Kansas State Council of Churches.

The officers of the association elected for the ensuing year were as follows:

President: Rev. B. F. Lamb, executive secretary, Ohio Council of Churches.

Vice President: Mr. James Morton, executive secretary; Atlanta Christian Council; Mr. W. L.



REV. B. F. LAMB

with most of the secretaries of the Federal Council.

Primary attention was given to future programs and policies in interdenominational work. The relation of the state and local councils of Churches to the national organization of the Federal Council was one of the chief subjects of interest. While each local or state organization is entirely autonomous, being responsible fully to the churches of its own community, there has been a growing sense of unity between the Federal Council and the cooperative agencies in the various states and communities. There was a general consensus of opinion that while maintaining their distinctive genius as representing the churches of a community, the local councils

Smithies, executive secretary, Duluth Council of Churches.

Secretary-Treasurer: Mrs. C. T. Simonds, 1010 Temple Building, Rochester, N. Y.

Representative Administrative Committee of Federal Council: Rev. Orlo J. Price, executive secretary, Rochester (N. Y.) Federation of Churches.

The findings of the gathering, dealing with the present ecclesiastical situation, and the indications of desire for a larger unity, the survey of Councils of Churches now being conducted by the Institute of Social and Religious Research, the need for a closer correlation of the various organizations of young people in the Church, the urgent necessity of an extension of state federation, the strategy of securing larger attention to Church federation in theological seminaries, the spiritual significance of the new movement for social hygiene and sex-education, and other topics, will be printed in full in the forthcoming issue of the *Church Council News Letter*.

Church Council News Letter

As a means of keeping the widely scattered councils of Churches more closely in touch with each other and of enabling them to learn from each other's experience, the Federal Council has begun the issuance of a *Church Council News Letter*, which will be brought out from time to time as occasion may demand. The first issue appeared last month. It gave a summary of the outstanding activities in many of the local councils of Churches during the past year, a resumé of the Lenten programs carried on in nearly thirty leading cities this spring, and a digest of the present practice of the various denominations with reference to the eligibility of ministers who are engaged in interdenominational work for participation in the pension plans of the denominations.

This news letter goes regularly to the executive secretaries of all state and local councils of Churches. It will also be sent upon request to any ministers' associations or other interdenominational bodies.

The Student World

Students in Industry

THIS is the time of year when students are enrolling for the summer "Students-in-Industry groups" which are being planned for various cities throughout the country. The groups will be conducted under the auspices of the student departments of the Y. M. C. A. and Y. W. C. A. James Myers, industrial secretary, Social Service Commission of the Federal Council of Churches, will be the leader of the New York City group. He may also be addressed for information in regard to the entire movement in his capacity of secretary of the cooperating organizations which are interested in recruiting students for this project.

James Myers will be the leader of the industrial discussion group at the Northfield student conference, June 16-22.

Militarism in Education

The General Conference of the Methodist Episcopal Church, which convened last month in Kansas City, adopted the following resolution:

"We record our appreciation of the efforts now being made by the Government of the United States of America looking toward world peace. There are, however, certain policies now in vogue which tend to weaken these efforts, and against which we protest.

"We are opposed to compulsory military

training in high schools, colleges and universities."

Not satisfied with this, the General Conference delegates proceeded to register their opposition to the use of the cancellation stamp, "Let's Go, Military Training Camps."

"We are opposed," the resolution said, "to the advertising of military training camps by government postmarks on mail matter, the distribution of which in this and foreign countries tends to create a wrong impression regarding the attitude of the United States toward the spirit of universal peace."

Elsewhere the campaign against compulsory military training is moving apace.

Justice John H. Clark has accepted the chairmanship of the Ohio committee on militarism in education and an educational campaign is to be undertaken immediately, looking toward the placing on a voluntary basis of all military training in the civilian educational institutions of that state. The Ohio committee now lists 47 prominent citizens, including educators, bishops, prominent rabbis, lawyers, labor leaders and representatives of various women's organizations.

The Illinois committee on militarism in education has just completed a comprehensive survey of the R. O. T. C. in that state. A pamphlet is to be issued presently by that committee

as the initial step in its program of education against compulsory military training.

Five state committees are now actively at work in an effort to abolish the compulsory feature of the R. O. T. C. Two additional states are in the process of organization. It will be remembered that the Administrative Committee of the Federal Council of Churches, on May 14, 1926, adopted a resolution to the effect "that civilian educational institutions should not make military training a required subject."

Young People's Federations

Youth is keeping step with the church cooperative movement. Several denominational and interdenominational young people's societies are officially related to the "Crusade with Christ" program, first launched by the International Society of Christian Endeavor at its international conference in Cleveland last summer. The representatives of this crusade, at their recent executive session in Columbus, asked that some official recognition be given to this youth cooperative enterprise by the Federal Council of the Churches. Secretaries of city and state councils of Churches were urged to federate their own youth groups for its promotion.

City-wide federations of Christian youth have already been organized in Cleveland, Cincinnati, Chicago, Dayton, Detroit, Rochester, Wichita, Atlanta, Buffalo, Minneapolis, Philadelphia and Youngstown. Other city councils of Churches contemplating a like organization of their young people include San Francisco, Pittsburgh, Portland, Maine, New York City and Omaha.

In Chicago the interdenominational youth commission publishes each year a Protestant Church directory and promotes city-wide rallies for the youth of all the churches. Missionary educational conferences for young people have been held in Rochester. A peace education campaign has just been initiated with splendid success by the young people of Minneapolis. In Detroit, the Young People's Council has brought together for cooperative purposes no fewer than twelve city-wide Church youth organizations.

The federating of young people's groups, internationally, has been made a part of the work of the commission on cooperation with youth, instituted by the Continuation Committee of the Stockholm Conference on Life and Work.

Studying World Relations

Increasingly colleges and universities are including in their curricula courses bearing on the problems of peace and war. The University of

Washington has lately organized a number of study classes in this particular field in order "to interpret to the people of the Pacific northwest the thought and practice of the peoples and nations of the world in the light of their social, diplomatic and political backgrounds." Courses have been introduced stressing the international aspects of law, banking, statecraft, sociology and trade.

Plans are under way at the University of Washington for an exchange of students and professors with the educational institutions of other lands. Cooperative research undertakings in the realm of international relations are also to be sponsored jointly by the University of Washington and neighboring schools.

Minneapolis Youth Studies War and Peace

The young people of Minneapolis, under the auspices of the youth division of the local Church federation, have just completed a project of peace education participated in by all the youth groups of the Protestant Churches, one Roman Catholic and several Jewish groups.

There were three stages in the development of this program: First, a series of fifty young people's peace meetings; second, a prize essay contest; and third, a dinner and rally in one of the downtown hotels, with Stanley High as the speaker. Rev. Daniel W. Staffeld, acting general secretary of the Minneapolis Federation, says, "There is now a solidarity of Christian youth in Minneapolis which has found its unity in this very worthwhile project, 'World Peace Through the Outlawry of War.'"

A resolution was unanimously adopted by the 500 young people who attended the closing rally committing them to support of the movement for the renunciation of war.

A Warning!

Warning is issued against a man known as A. G. Patterson, claiming to be interested in the work of the religious drama, or the work of any other religious organization on which he may be calling, and who persuades a clergyman or employe of a religious organization to guarantee or identify his endorsement on checks for \$20 or \$25 for cashing at a local bank. A \$25 check, apparently drawn by Johnston P. Meyers on the Virginia National Bank, Norfolk, Va., to the order of A. G. Patterson, for religious services and endorsed "A. G. Patterson," was returned, marked "no account." An additional check drawn on the local bank of the person guaranteeing Patterson's endorsement, was presented with the guarantor's signature forged.

Glimpses of Interdenominational Life and Work

Protestants—Catholics—Jews

AN extraordinary dinner in the interest of religious understanding and goodwill was held by the Men's League of the Broadway Tabernacle (Congregational) in New York a few weeks ago. The men of the Church invited one hundred guests, fifty of them coming from Roman Catholic parishes in the city and fifty from the Central Synagogue. The men from the three faiths sat down to dinner at tables arranged in the form of triangles. Dr. Charles E. Jefferson, the minister of the church, spoke in behalf of the Protestant hosts, Father Francis P. Duffy, of the Church of the Holy Cross, responded in behalf of the Catholics, and Rabbi Jonah B. Wise of the Central Synagogue, in behalf of the Hebrew group.

Negro Methodists Honor Bishop Clement

In connection with the recent General Conference of the African M. E. Zion Church, a testimonial reception was tendered to Bishop George C. Clement of Louisville, Ky., in recognition of his services not only to the denomination but to the Church at large, especially as Chairman of the Federal Council's Commission on the Church and Race Relations. The officers of the Federal Council sent a telegram of congratulation to the Chairman of the Reception Committee which said:

"Federal Council of Churches rejoices in notable service rendered by Bishop Clement to the whole Church of Christ. His wise counsel, far-seeing leadership, lovable personality have won for him the admiration and confidence of leaders in all denominations."

World Baptists Meet in Toronto

Toronto, Canada, from June 21 to 30, will be the scene of the Fourth Congress of the Baptist World Alliance, which will consider the world-wide interests of the many Baptist bodies. The President of the Alliance is Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary at Louisville, Ky. Among the distinguished Baptist leaders who will be on the program will be Dr. T. R. Glover of England, who will speak upon John Bunyan, in recognition of the Tercentenary of his birth. Other English speakers will be Dr. Charles Brown, and Dr. J. H. Rushbrooke.

The Churches in an Industrial Crisis

The impression that in the time of an industrial crisis the ministers are tongue-tied and helpless, is not borne out by recent events in New Bedford, Mass., where 30,000 employes have been on strike in protest against a cut of 10 percent in wages. The executive secretary of the New Bedford Council of Churches, Rev. John M. Trout, made a careful statement designed to show that such a cut in wages is no real remedy for an industrial depression. Rev. L. C. Harris, of the Trinity Methodist Church, in a recent sermon, discussed "The Social Creed of the

Churches" as bearing upon the local situation, and Rev. Percy Smith, of the Universalist Church, preached upon the importance of according to labor a voice in the management of the factory into which it puts its life.

Religion and the Five-Day Week

The increasing understanding between the churches and labor was indicated at a recent conference in New York concerning the wisdom and practicability of a five-day working week. Representatives of the Union of Orthodox Jewish Congregations and of the Federal Council of the Churches conferred with leaders of the American Federation of Labor upon the question. Dr. Worth M. Tippy, executive secretary of the Federal Council's Commission on the Church and Social Service, expressed the interest of the Protestant groups, both in the problem of adequate leisure, and also in the safeguarding of the Jewish as well as the Christian day of rest.

In Support of the Religious Press

The campaign initiated by the Massachusetts Federation of Churches in behalf of larger support of the religious press (with the slogan, "A church paper in every home") reached a climax in a recent joint meeting of all the denominational social clubs of Boston. About fourteen hundred guests were present at the tables, and in addition several hundred in the gallery. The chief speaker of the evening was Dr. Harry Emerson Fosdick. Rabbi Levi also spoke briefly in behalf of the Jewish group, emphasizing the possibility of cooperating in many common tasks while at the same time preserving all needful loyalties to the several groups.

Nineteen different organizations were represented at the dinner.

Ford Hall Forum to Continue

The decision of the Baptist Social Union of Boston that it can no longer support the famous Ford Hall Forum, which for about twenty years has been a center for discussion of vital social issues, will not mean the end of the Forum, according to Mr. George W. Coleman, the organizer and director of the Forum since its beginning twenty years ago. Mr. Coleman is seeking financial support for the Forum, and believes that in this way its future as an independent organization will be assured.

Religious Book Club Makes Steady Gain

The Religious Book Club, 80 Lafayette St., New York, which was launched a little over six months ago, as a means of making the best new books in the religious field available month by month promptly upon their publication, has met with an unexpectedly hearty response, having increased its membership at the average rate of nearly a thousand per month. The notion that religion is not a subject of widespread popular interest would seem to be rather effectively gainsaid by this record.

Leadership Training in Methodist Church, South

During the spring and summer Dr. B. S. Winchester, secretary of Federal Council's Commission on Christian Education, is filling a number of teaching engagements in connection with the extensive leadership-training program of the Methodist Episcopal Church, South. In March, he gave a course on the Curriculum of Religious Education at the Conference School in Birmingham, Ala. During April and May the subject of The Home in Society was his theme at the Conference Schools at Charleston, S. C.; Florence, S. C.; Washington, D. C., and Atlanta, Ga. Early in June, he is scheduled for two courses, Principles of Religious Education and The Educational Task of the Local Church, at the Pastors' Training School in Montgomery, Alabama. In July and August he is to give two six-weeks' courses in the school at Lake Junaluska, jointly sponsored by the General Sunday School Board and Duke University for college credit.

Wilmington, Del., Moves Ahead

The Wilmington, Delaware, Council of Churches took a long step in advance on Monday evening, May 28, when they elected as Executive Secretary Dr. Charles L. Candee. Dr. Candee was pastor of a great Presbyterian Church in Wilmington for more than a decade and is an outstanding minister and citizen. Retiring from the active pastorate and being deeply interested in the progress of cooperative Christianity, he consented to put his services at the disposal of the Council of Churches for this significant work. We may expect immediate and hopeful developments.

Two Decades of Cooperation in Philadelphia

The Philadelphia Federation of Churches will celebrate in February the twentieth anniversary of its organization. Plans are already under way to make the anniversary week one that will arrest the attention of the city and challenge the churches to make this anniversary mark the beginning of a new era in cooperative Christianity in this great city. Dr. Moore, of the Federal Council, has been made a member of the Philadelphia Committee on Plans and Program and the preparations will go forward in relation to the preparations of the Federal Council for its twentieth anniversary in December.

Council Secretaries Honored

Two of the secretaries of the Federal Council of the Churches were the recipients of the honorary degree of Doctor of Divinity during the last few days. Rev. F. Ernest Johnson, Executive Secretary of the Department of Research and Education, was awarded the degree by Albion College, and Rev. Samuel McCrea Cavert, one of the General Secretaries of the Council, by Lawrence College.

Symbolizing Jewish-Christian Goodwill

In connection with the dedication of the new Jewish Temple of Congregation Beth Israel in Portland, Ore., an event took place which is a rare expression of the goodwill of the Gentile community. It was the presentation of a stained-glass window, known as the "fellowship window", the voluntary offering of 168

Christians in Portland. The presentation was made by Dr. W. W. Youngson, pastor of the Rose City Park Methodist Episcopal Church. The window bears the famous words of Malachi, "Have we not all one Father? Hath not one God created us?"

In his addresses, Dr. Youngson said: "The Roman had a genius for government; the Greek had a genius for philosophy, and the Jew had a genius for religion. Ever and always the great contribution which the Jewish community has made to the world has been a 'God consciousness'."

Commenting on the event, the *Oregonian* said editorially: "It was in a local instance the ending, through kindness, of centuries of estrangement."

Ohio Churchmen Against Military Training

A perusal of the personnel of the Ohio Committee on Militarism in Education, formed last month and headed by Honorable John H. Clarke, former justice of the Supreme Court of the United States, shows that the clergymen of all faiths in the state are deeply concerned over the issues and constitute the major group in the committee. Rev. Donald Timmerman, secretary of the committee, is a chaplain in the reserve corps of the Army. The purpose of the committee is to mobilize public opinion against compulsory military training in schools and colleges of the state.

Marking a Decade of Service

The Ohio Council of Churches is just entering upon the tenth year of its existence. This organization has been the leader in the movement for eliminating church competition in rural areas. It reports the existence of more than fifty consolidated churches in the state and now announces a program for carrying forward the program of church consolidation more vigorously.

Honoring Heroes of Peace

Following a custom of five years' standing, a group of citizens in Cincinnati, representative of various religious and educational interests, conducted on Memorial Day a "Flower-Strewing Service for Heroes of Social Construction". The address was given by Dr. Alva W. Taylor, Secretary of the Disciples' Board of Temperance and Social Welfare, who said in part:

"The highest sacrifice is that which seeks no glory. So we celebrate today the memories of all those mothers who died to give life, or living gave daily that life might receive of their gift; all those bread-winners who toiled that others might eat, taking for themselves only the common portion; all the workers of the world—those men and women who labor unsung at the daily tasks and build for us, delving where the few of better fortune refuse to toil; all almoners of mercy who have chosen to dwell in a house by the side of the road where the unceasing streams of common humanity go by; all those who are distinguished by seeking no distinguishment for themselves as they give for the common good; all teachers of our children; all nurses of our common ills; all servants of humanity, whether their service is sung or unsung; to all these we lay a wreath on the

tomb of grateful memory and celebrate the living service and the unheralded sacrifice they gave in their devotion to any and all that they loved."

Churches Participate in Music Week

The fifth National Music Week, May 6-12, was observed in nearly 2,000 communities, according to reports. The increased observance is attributed largely to the interest aroused by the plan for featuring American church music and for improving congregational singing, as described, respectively, in the pamphlets, "Hymns Composed by Americans" and "Enlarging the Hymn Repertoire", distributed by the National Music Week Committee, 45 West 45th Street, New York. It is desired by that committee that any church or Sunday School which made even the slightest participation in Music Week, May 6-12, shall send a report of that participation to the committee.

Helping the Rural Preacher

A balanced program touching varied phases of the

rural and small town preacher's work as a religious and social leader is offered for the eighth annual Pastors' School in Columbus, Ohio, June 18-29.

The school is conducted as a cooperative enterprise by the Ohio Council of Churches and the Ohio State University Agricultural College. It is open without charge for registration or tuition to any interested pastor. Living accommodations for students are available at moderate cost. Dr. Mark A. Dawber, Rural Work Superintendent for the Methodist Episcopal Board of Home Missions, will serve as dean of the school.

Dr. Haynes Speaks at Fisk

The baccalaureate sermon at Fisk University, on June 3, was delivered by Dr. George E. Haynes, Executive Secretary of the Federal Council's Commission on the Church and Race Relations, on "The Experiment of Living". Dr. Haynes is a graduate of Fisk and a former professor there. At the commencement exercises on the following day, Mr. John D. Rockefeller, Jr., made the address.

The Significance of the Parents' Exposition for the Church

By KATHERINE WASHBURN BROWN

A GREAT parents' exposition was recently held at the Grand Central Palace, New York, under the auspices of the United Parents' Association of New York.

A significant feature was a booth called "Religious Education in the Home," sponsored by the New York chapter of the Religious Education Association, of which Rev. Edwin Fairley is chairman. Cooperating on the committee were members of the Jewish and Catholic groups, the Ethical Culture Society, the Brooklyn Federation of Churches, the Protestant Teachers' Association, the Unitarian Church, the National Council of the Protestant Episcopal Church, the Greater New York Federation of Churches and the Child Study Association of America.

The idea of all these groups being represented in a booth ten by eleven feet seemed at first preposterous, but before the week was over its sponsors had the satisfaction of hearing many exclamations of approval: "How fine it is to have them all in one booth!" "I'm so glad some space was given to religious education, anyway!" etc. Many people wandered in, asking for help in meeting definite situations. It is hard to know which was more appealing, the mother who knew she was "weak on music and religion" and wanted to know how to orient herself (so as to produce the all-around child suggested by the poster of Dr. Lambert of the Lincoln School, instead of the lop-sided one with

the religious, altruistic and social sides of the child stunted by neglect in comparison with the physical, sexual, emotional, artistic and mental sides) or the little boys who greedily filled large envelopes with every available piece of free literature to take home "to my mother who is working!" "And my father? Oh! He's too tired to come—after he gets home he just lies down on the bed!" Two children's corners, books and pictures and music for children and parents, and a quite popular little exhibit worked up at the suggestion of Dr. Winchester, through pictures, of the qualities of a religious home, were some of the high spots.

Another time more could be done to show the inevitable relationship of "Religious Education" to all the other phases of home life—and all could be helped to get a vision of a synthesis that would mean much for the gearing in of the Church with other lines of endeavor.

Thinking Peace

(Continued From Page 18)

In this work of training, the press takes a conspicuous part. Mr. J. A. Spender, one of the outstanding British journalists of our day, who visited our country recently, said some interesting things to his fellow-journalists here. He confessed that the press of Europe had not a little to do with bringing on the World War. It created the war atmosphere. It trained men to think war. Our press is working along the same

line. It makes a specialty of pictures. We are all children in our love of pictures. We are educated largely through the eyes. The things we see make the deepest impression on us. War is wonderfully picturesque. Everything connected with it can be grasped by the camera. Even a bloody battle is thrilling on canvas. A battleship makes a beautiful picture, so also does a cruiser, a torpedo boat, a submarine, a bomb-dropping airplane, all these sit for their photograph, and the photographs are distributed all over the country in the pictorial supplements of our Sunday newspapers. In this way our people, especially our boys and girls, are being trained to think war.

Another feature in the educational program is the holding of military and naval exhibitions. We have already reached the point at which it seems difficult to celebrate anything without a military parade. A military parade is full of color. It is a feast for the eye. We like it. We all like it. Every year both navy and army play war games. They call them "manoeuvres and target practice." All the games are photographed and elaborately reported by the newspapers throughout the land. This is an excellent way of teaching the people to think war. It helps to keep up the appropriations.

If a nation is to be trained to think war, the college students must be coralled. The men in college today will be the leaders of the nation tomorrow, and therefore must be taught to think war. We have already one hundred and twelve thousand under military training in our schools, and if some of our military experts could have their way, we would have compulsory military training not only in our universities and colleges, but in all our high schools, too. It is the ambition of the hundred-percent militarist to train the entire American people to think war.

As an important step in the good work we have our summer military training camps. Tremendous efforts are put forth to sweep our boys into them. Many persons believe in them. Many peace-lovers and even peace-workers believe in them. They believe they accomplish many desirable results, and do no great harm. The argument in their favor is a plausible one. They give men exercise in the open air. They train men to stand erect. They get men out of their slovenly habits of standing and walking. They teach the principle of obedience. Our young men do not know how to obey. Family discipline in many homes has broken down. It has broken down in many schools. Pupils, instead of the teachers, have taken the school into their own hands. What we need is discipline.

Send the boys into the army. Put them under a captain or a major. Let them learn how to toe the mark, how to obey with alacrity and swiftness. It is a plausible argument. Let us teach them patriotism. Let us bring them close to the flag, keeping them in contact with it through the summer months. Our young men must be taught patriotism if the republic is to endure. It is a persuasive argument. Surely a man who opposes a summer military training camp is a fanatic! What harm does it do? Let me suggest an answer. This is the harm which it does: It trains our young men to think war. It fastens in their minds the idea of war. It deepens in them the conviction that every nation must prepare for war. It strengthens the superstition that the war system gives us our only protection.

The argument for a finer physique does not move me. I always think of the million French boys with fine physiques who sleep under the soil, and of the million German boys who were trained to stand erect, and who now lie flat under the ground. What does it profit a nation to train its boys to stand straight if it is perfecting them in an art which will roll them into bloody graves? Obedience is a beautiful thing, but the obedience which this world needs is not the mechanical obedience to a military officer, but the obedience to the conscience and to the voice of God. Let us train our boys to love their country, but let us cease to wrap the flag around a gun. Let us train our boys to wrap the flag around a ballot. The future of America depends not on the use of bullets, but on the use of ballots. Let us train them not how to shoot, but how to vote. In that direction only lies the promised land. It is dangerous, mischief-making patriotism which cannot live and flourish except in the presence of a gun.

Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line.

We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and please God, we are going to have it always.

Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father.

Daily Noon Prayer for Peace

An interesting movement for world peace is gathering power, of which little notice is as yet taken in the press. It arose from the custom, spectacularly observed, of the "two-minute silence" at 11 A. M. on Armistice Day.

This new movement seeks to enlist people all over the world in a moment's silent prayer for peace every day at noon. The proposal is based on the belief that the first essential to world peace is to "think peace." If millions of men and women should join in "a silent daily noon thought for that united spirit of mankind which knows no divisions of nation or faith, but is free and full of the joy of fellowship," the power for peace would be beyond estimate.

The little folder in which the idea of this movement is expressed states that "many have

heard the message, and all around the world they are creating by the power of their thought that unity which we all in our souls desire. When the noon-hour strikes in successive countries and the world turns toward the sun, our united thought becomes an ever-flowing river of music, harmonizing the souls of men."

This folder may be secured from Mrs. J. D. Leland (Hyde Park Post Office, Brush Hill Road, Milton, Massachusetts), who is giving time and energy to spreading the idea. She has brought it to the attention of many of our spiritual leaders, both here and in Europe, who have responded most favorably. Among these she especially mentions Dr. Cadman, Bishop Brent, Dr. Selbie, Evangeline Booth of the Salvation Army, Canon Lock, Lady Mary Murray and Lady Woodroffe of Oxford, George Lansbury, Labor M. P., the Archbishop of Canterbury, Viscount Cecil, Rabbis Harry Levi and Stephen Wise, several Roman Catholic priests, and Monseigneur Julien, Bishop of Arras.

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions have both approved the suggestion.

This folder, translated into French, German, Italian, Spanish, Norwegian, Dutch, Javanese, Japanese, and other languages, closes with a brief prayer: "O Almighty Spirit, fill our hearts with eternal love and peace." —S. L. G.

Among the New Books

Beliefs That Matter

By William Adams Brown. Scribner. \$2.75

UPON the current notion that beliefs are immaterial to worthy living Prof. Brown makes a vigorous attack. The two modern substitutes for belief—appreciation and activity—he finds in reality to be inextricably bound up with personal conviction. Religion, says Professor Brown, has its home in the realm of values and ideals. It introduces man to the realm of faith, and faith is "the intuition of the whole which gives unity and meaning to the parts."

The first task of modern faith is to reinterpret the world disclosed to us by science in terms of Jesus' philosophy.

The second great task is to comprehend the meaning of the Cross.

The third great task is to achieve a relationship to the Church as the visible and active expression of the Kingdom ideal. "The Church alone has for its primary aim to help men to realize their common brotherhood as sons of God."

Here is a book on theology which any layman can understand, undogmatic in content, non-controversial in presentation—a real achievement.

Man and the Supernatural

By Evelyn Underhill. 252 Pages. \$2.00

The author presents without apology an argument for the supernatural as the source of spiritual enlightenment. She is undismayed by the seeming blindness of a large part of humanity to this mystic light. Indeed she contends that "it is through the work done by spiritual genius . . . that average men obtain in the long run all their more vivid convictions in respect to the transcendent world." She is satisfied that "religious genius can and does give us special news about metaphysical truth, which is not obtainable from any other type of mind."

The author deplors the "almost exclusive emphasis now placed by many teachers on what is called 'social Christianity'—really altruism with a little evangelical varnish," and she is critical of the modern tendency "to adopt pragmatic standards in matters of doctrine, and to reduce devotional practice to a branch of applied psychology."

Shoddy

By Dan B. Brummitt. 337 Pages. \$2.00

Using the novel as his unaccustomed medium of